

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## PREDESTINED

for HELL?  
No!



10 Chapters on God's Foreknowledge, Predestination and Election Explained From the Scriptures, Correcting the Errors of Hyper-Calvinism, Comforting the Saints, Inviting Sinners

By Evangelist John R. Rice

Chapter IV

### Christ's Atoning Death Paid for the Sins of Every Person Ever Born

It is only by ignoring a great mass of Scriptures and many, many explicit statements in the Word of God that anyone can think that salvation is provided only for a few. From one end to the other, the Scriptures teach that God has provided salvation for everyone who would ever live and that whosoever will may be saved.

God has plainly told us that Christ atoned for the sins of the whole world, that God's tender heart longs to see all saved, that light and invitation and conviction does come to every sinner, and that the blessed invitation is given to every son and daughter

of Adam to repent and trust Christ for salvation!

That proof is so abundant and so unanswerable that I hope the reader will take it much to heart. Only by refusing to hear what God says can one say God is willing for any to be lost.

#### I. Jesus Is the "Saviour of the World," Not of a Selected Few

The Samaritan men who heard the testimony of the woman of Sychar and then came and heard the Lord Jesus for themselves said, "... this is indeed the Christ, the Saviour of the world" (John

(Continued on page 6)

#### Prize Winner in 1957 Sword

#### Evangelistic Sermon Contest

## "Father, Forgive Them"

By Dr. Monroe Parker, President  
Pillsbury Conservative Baptist Bible College,  
Owatonna, Minnesota

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23:34.

I hesitate to touch the picture of the Saviour on Calvary's cross lest I leave my fingerprints upon it. Yet there is no scene in all eternity, historical or prophetic, which will so convict and convert and call and consecrate as that picture of the Son of God on the cross.

#### Behold Him!

See Him there between two thieves with the bloodthirsty mob around laughing, mocking, jeering, sneering, reviling, cursing, and challenging Him to come down. Human hatred had reached its climax. The Lord of Glory hangs with hands and feet nailed to a cross of wood, brow torn with thorns, face beaten to a swollen mass, back lashed to purple shreds, tongue parched from the sting of vinegar and bitter from the taste of gall, lips cut by cruel fists and exposed to the burning sun, and ears dulled by the ceaseless cries of the rabble: "Away with Him!" "Crucify Him!" "Imposter!" "We have no king but Caesar!" "Deceiver!" "Hail, King of the Jews!" "If Thou art the Son of God, save Thyself!" "Come down from the cross and we will believe that Thou art the Son of God."

#### He Could Have Come Down

Jesus could have come down from the cross. He could have stepped down off of that cross just as He stepped from His heavenly throne down to the manger of Bethlehem. But if He had done so, they would have said, "He performed a miracle. He pulled Himself off of the cross"; but they would have denied His deity. He did not accept the challenge to come down to prove that He was God. He stayed on the cross and proved it. He proved it by dying and then rising from the dead. "He is declared to be the Son of God with power... by the resurrection from the dead" (Rom. 1:4).

#### "Then"

"Then said Jesus, Father, forgive them; for they know not what they do." "Then"—as they heaped their scorn upon Him, as they hurled their satire in His teeth; "Then"—when they deserved to have the earth swallow them as it swallowed Korah and his confederates; "Then"—when He could have spoken and twelve

legions of angels would have come to His rescue; "Then" He prayed.

#### Held By His Passion

Now He could have come down from the cross, but there is a sense in which He could not have come down. He had become sin for us. Since "He saved others" He could not save Himself. His passion held Him fast to a cross of wood. It was the Father's will and not the spikes of steel which held Him there. He was nailed to the cross. He could no longer

(Continued on page 4)



Dr. Monroe Parker

## Leaders Write "Separate From Modernism"

Stirring Comments From Many Christian Leaders on Article, "Is Dr. Barnhouse Right?"

By Walter E. Handford, Assistant Editor

The January 24 issue of THE SWORD OF THE LORD contained a long article on the Bible doctrine of separation. The article answered several recent statements by Dr. Donald Grey Barnhouse in which he scoffed at the fundamentalists who have separated themselves from denominations which were modernistic in their leadership.

Advance copies of this article were sent to a number of Christian leaders with the request for comments on the Bible position taken. Some did not respond and several preferred not to be quoted about the matter. But it was significant that there was not one letter which even hinted that Dr. Barnhouse's position was right! This is significant. The Scriptures are too plain to be misunderstood on the matter of separation. Those who do take up for the new evangelical compromise do not do so on any Bible basis.

Read these impressive comments on the Bible grounds for separation which were taken in the article, "Is Dr. Barnhouse Right?"

"After reading your recent article in THE SWORD OF THE LORD, 'Is Dr. Barnhouse Right?' we stand utterly amazed and find

ourselves hardly able to believe the great change in the same person in such a short period of time. How can he be striving so hard to be a good Presbyterian in the USA group with this kind of a stand we do not know. The Westminster Confession of Faith in chapter 30 says, 'Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel, and for preventing the wrath of God, which might fully fall upon the church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.'

"It is obvious that Dr. Barn-

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## The Golden Key of PRAYER

By Charles H. Spurgeon

London, 1834-1892

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

Some of the most learned works in the world smell of the midnight oil; but the most spiritual and most comforting books and say-



Charles H. Spurgeon

ings of men usually have a savour about them of prison-damp. I might quote many instances: John Bunyan's *Pilgrim* may suffice instead of a hundred others; and this good text of ours, all mouldy and chill with the prison in which Jeremiah lay, hath nevertheless a brightness and a beauty about it which it might never have had if it had not come as a cheering word to the prisoner of the Lord, shut up in the court of the prison-house.

God's people have always in their worst condition found out the best of their God. He is good at all times; but He seemeth to be at His best when they are at their worst.

Rutherford had a quaint saying that when he was cast into the cellars of affliction, he remembered that the great king always kept his wine there, and he began to seek at once for the wine bottles and to drink of the "wines

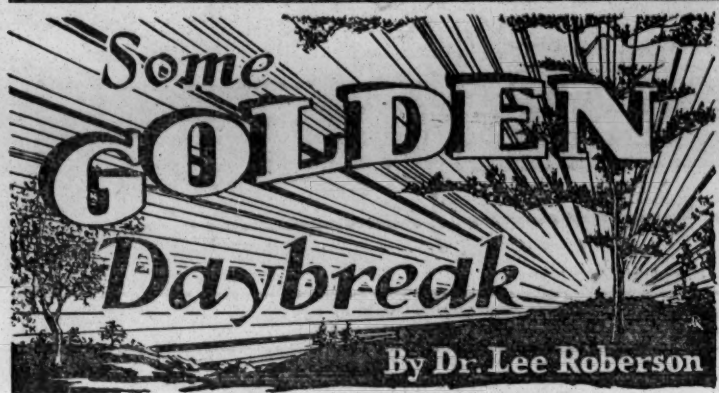
on the lees well refined." They who dive in the sea of affliction bring up rare pearls. You know, my companions in affliction, that it is so. You have proved that He is a faithful God, and that as your tribulations abound, so your consolations also abound by Christ Jesus.

My prayer is, in taking this text this morning, that some other prisoners of the Lord may have its joyous promise spoken home to them; that you who are straitly shut up and cannot come forth by reason of present heaviness of spirit, may hear Him say, as with a soft whisper in your ears and in your hearts, "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

The text naturally splits itself up into three distinct particles of truth. Upon these let us speak as we are enabled by God the Holy Spirit. First, prayer commanded—"Call unto me"; secondly, an answer promised—"And I will answer thee"; thirdly, faith

(Continued on page 9)





Pastor, Highland Park Baptist Church,  
Chattanooga, Tennessee

Chapter 17

## The Christian's Watchword

"Let your moderation be known unto all men. The Lord is at hand."—Phil. 4:5.

There was a day when Christ led His disciples to the Mount of Olives, gave His commission to them, and began to rise into the sky. As the disciples watched Him, a cloud received Him out of their sight.

As the gaze of the disciples was still fastened upon the disappearing Lord, two men in white apparel appeared and began to speak. They said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

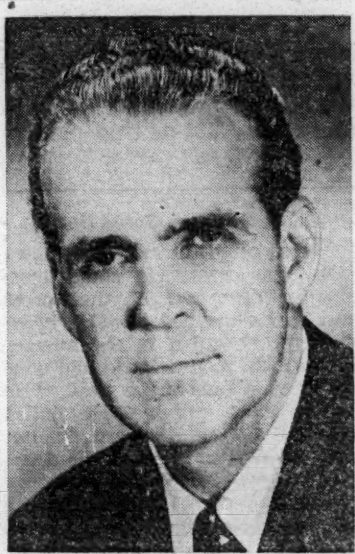
Following these words they returned to Jerusalem and began a prayer service which lasted for ten days. On the day of Pentecost the disciples were all in one place, with one accord. The Holy Spirit came in mighty power upon them. They began to witness of the life, the death, and the resurrection of Jesus Christ. Thousands were saved. In the days to come, they continued their faithful witnessing of the Lord. But as they worked, they never forgot the promise of His coming.

Therefore, we find that the early Christians lived and labored in the light of the blessed hope. They suffered nameless persecutions for the Christ they looked for daily.

Now when Paul wrote to the Christians in Philippi, he had much to say about the second coming of the Lord Jesus. In the fourth chapter he began to deal with very practical matters.

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."—Phil. 4:1-3.

As we come to verse 4, we find the apostle returning to his theme of rejoicing, for he said:



Dr. Lee Roberson

"Rejoice in the Lord alway: and again I say, Rejoice."

In verse 5 he states:

"Let your moderation [or your gentleness] be known unto all men. The Lord is at hand."

That expression, "The Lord is at hand," seems to have been a favorite one of the apostle and the watchword of the early Christians. They used the nearness of the Lord, both as to space and time, to keep their lives in tune.

Paul said, "The Lord is at hand," and since He is at hand, there are three suggestions I want to make to you as Christian people.

First, he said, "Be careful for nothing." Since the Lord is coming soon, it is exceedingly important for us not to be careful and anxious about minor matters. Since the Lord is at hand, there is not time for foolish worry.

Second, "In every thing by prayer and supplication with thanksgiving let your requests be

made known unto God." Nothing that troubles us is too trifling to bring to the Lord. We should pray about everything.

Third, pray "with thanksgiving." Please notice that he said "in every thing" pray and give thanks, "for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). It is easy to give thanks when we receive the things that please us, but otherwise it is sometimes hard. When our plans fail and when our friends betray us, it is not so easy to give thanks unto God. Let us remember to give thanks for everything that comes our way.

Yes, the Lord is at hand. He is an ever-present Christ. We need to lean upon Him, rest in Him, and fear not.

He is at hand in His second coming. If Paul felt that the Lord was at hand, then how much more should we feel it today in the light of His soon coming to receive us. There are three practical admonitions I would like to give.

### I. The Lord Is at Hand; Therefore Be Prayerful

"Take ye heed, watch and pray: for ye know not when the time is."—Mark 13:33.

The Lord is coming; therefore, we need to be watching and praying. The sore need of every Christian in this present hour is more prayer. We need prayer which digs down deep into our hearts. We need to pray burning, sincere, heartfelt prayers which reach the throne of God and allow the searchlight of the Holy Spirit to shine into our hearts. The men and women who have been greatly used of God in ages past have always been mighty in prayer. As you read the biographies of the famous, the spirit of prayer predominates in every life.

Jesus, the Son of God, took time to pray. In the midst of His greatest activity and opportunity for service, we read that He withdrew Himself from the multitude and sought out a solitary place where He could pray. In the Garden of Gethsemane the Saviour prayed in such anguish of spirit that His sweat became blood. There are not many of us who are willing to pay such a supreme price in order to have power with God. And yet we must remind ourselves that this was the all-powerful Son of God who felt the need of prayer.

Can it be that many people who are gifted, talented, and well equipped for the service of God fail because they do not pray? It is the tragedy of this hour that many people seem to think that if they know the mechanics of serving God, that is all that is necessary. May this thought be far removed from your minds. No service is acceptable unto God unless it is rendered upon the wings of prayer. Therefore, may we withdraw ourselves to the secret place and there pray until we have an answer.

What foolishness that we seek the advice of our friends and families before we have even spent as much as five minutes in earnest prayer. What foolishness that we would trust the advice of a mere human when we could have the leadership of an all-wise God.

The Lord is at hand; therefore be prayerful. Pray about the small things. Pray about everything that will affect your life in relation to others. It is not only hard; it is impossible to live a godly Christian life without prayer. And yet, how many are trying to do it!

### II. The Lord Is at Hand; Therefore Be Patient

The Word of God teaches this very fact. It is repeated twice in two verses in James 5:7, 8:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

The Lord is at hand; therefore be patient in your Christian labors: It is necessary that there be a sowing time in order to reap a harvest. We who are workers for Jesus must remember that we cannot always reap, but we must sow as well. We must be as a farmer who waits for the season of harvest.

Be patient in hardships, for the Lord is at hand. All of our worry and concern will fade into thin air when Jesus appears. Today you are troubled about everything, but if Christ should come in this moment, every worry would be over, and as a Christian you would rise to meet Him. Therefore, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." And here is His promise, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Be patient in sorrow; the Lord is at hand. Paul believed this, and it sustained him through many dark hours. He gave this word in encouragement to the Christians in Thessalonica. It was to them that he said:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—I Thess. 4:13-18.

In the time of sorrow there is no comfort that can equal the promise of His coming, for the day that Jesus comes, the dead in Christ shall rise, the living shall be changed, and there will be a glorious reunion in the sky. The week this is written many members of our church have been saddened in the going of three of our fellow Christians. We have followed the caskets to the cemeteries. We have shed our tears with the sorrowing families. But listen, the Lord is at hand! His

him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—I John 3:1-3.

Paul gave the same thought in the book of Titus, chapter 2, when he said:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The Apostle Peter had the same thought when he said:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:11.

In the light of the coming of our Lord, the Word of God calls for purity of speech, purity of thought, and purity of conduct.

To be pure of heart, mind, speech, and conduct is to be ready when He comes. To be pure of heart and life is to shed abroad an influence which will bless others. To be pure of heart is to be filled with the Holy Spirit; as a matter of fact, there is no other way for God's Holy Spirit to fill and pervade your life except through separation from sin and the world, and purity of life. To be pure of heart, life, and conduct is to be used of God, for God must have a clean vessel. Listen to these words of the Apostle Paul:

"Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."—II Tim. 2:19-21.

Is there a spot upon your life

A HOUSE IS BUILT OF BRICKS AND STONES, SILLS, POSTS, AND PIERS; BUT A HOME IS BUILT OF LOVING DEEDS THAT STAND A THOUSAND YEARS.—BILLY SUNDAY.

coming is near, and in that day we shall see our loved ones face to face again.

Be patient in your differences with others, for the Lord is at hand. This is what James said to the people after exhorting them to be patient:

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—Jas. 5:9-11.

In the same manner, the Apostle Paul exhorted Euodias and Syntyche that they be of the same mind in the Lord. Why do we make so much of differences when the Lord is coming, and at His coming, every difference will be made straight and right? As a Christian looking for the Lord Jesus, pass by the slights and insults which are given you. Your attention is fastened on something a thousand times bigger. Don't try to get revenge against those who mistreat you. Leave it all in the hands of the Lord. Pray for your enemies. Love them that despitefully use you and be patient until the coming of the Lord.

### III. The Lord Is at Hand; Therefore Be Pure

You may be asking, "Do we have any Scripture for this?" I can answer, "Yes, the very finest and strongest statements exhort us to be pure, for He is coming."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew

which would make you an unfit vessel for the Master's use? If so, then claim the promise of I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is true that we make mistakes and that our lives are often touched by the impurities of a sinful world, but that is no reason for us to continue in such a state, for God has given us a way whereby we can be cleansed, and whereby we can be pure in His sight. The Lord is at hand, and John says, "And every man that hath this hope in him purifieth himself, even as he is pure."

Let me call Christian people to a new place of separation and dedication of life. If you are to be used of God, there must be a separation from the world and a dedication to the work of God.

In closing, let me press upon lost people the significance of the statement, "The Lord is at hand." Are you ready to meet Him? No, you are not ready, but you can be. He is at hand now to save you, and He will come one day to receive you unto Himself. The way of salvation is plain. No person need miss the way. "Except ye repent, ye shall all likewise perish." "Believe on the Lord Jesus Christ, and thou shalt be saved." Christ in plain and simple words set forth the way of salvation when He said, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Yes, the Lord is at hand. It is my prayer that you, dear reader, are ready to meet Him.

(From the book, SOME GOLDEN DAYBREAK, 116 pages, 17 chapters, \$2.00; please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)



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## THE EDITOR'S Notes

by John R. Rice

Just now I sit in the Cincinnati airport, at 3:15 p.m., Saturday, February 1, arriving on Delta Airlines. After 'two hours' wait, I will be leaving on Piedmont Airlines for Winston-Salem, North Carolina, for the major Sword Conference on Revival and Soul-Winning there February 2-5, at Urban Street Baptist Church. Dr. Bob Jones, Sr., and Dr. Lee Roberson of Chattanooga (president of the Tennessee Temple Schools), will help me there. Dr. Elmer Piper will lead the music.

Then, Thursday through Sunday, February 6-9, we go to Wilson, North Carolina, at the Armory, Dr. Bill Rice taking the place of Dr. Roberson and Ellis Zehr helping Dr. Piper with the music.

What a stew getting ready! Four broadcasts last night after supper, two this morning before leaving at 10:15, long-distance telephone calls, mail, instructions to workers, packing! Praise God for His help. Now if, in mercy, He will breathe on us all as we speak for Him, and will breathe on this issue of THE SWORD which we complete under stress!

### Subscription Price Goes Up June 1

We announce it now, so all may renew subscriptions ahead of time. Rising costs compel us to raise the regular subscription price to \$3 a year, three years for \$6 in the United States (50c yearly additional for Canadian and foreign subscriptions because of the extra postage costs).

Long ago other Christian magazines raised rates. Note these regular yearly rates:

*Sunday School Times*, weekly, \$4  
*Christianity Today*, every other week, \$5

*Christian Century*, every other week, \$6

*Evangelical Christian*, monthly, \$4

We have absorbed rising paper costs, increased wages, expensive editorial material at great loss. So, to break even, we are compelled to raise subscription rates as of June 1.

### Our Heavy Expenses: How You Can Help

Few can realize the heavy expenses of publishing a high-grade Christian paper with world-wide circulation. We publish the greatest sermons written in this generation, beyond any doubt.

We recently paid out \$1,600 for ten award-winning sermons. Some men worked weeks, months on these great sermons. They will last only ten weeks, not counting all the other great material published each week.

Our puzzle department fills only a half page, yet it may well cost us \$10,000 this year, for salaries, prizes, postage, records, etc.

There were 2,300 correct answers last week, keeping several workers busy a week, requiring 2,300 prizes to be bought, addressed, and mailed! But multitudes say these Bible Crossword Puzzles help them learn the Bible. It gets many young people started reading Christian literature.

A new series of *Jungle Doctor* stories, the best missionary literature written in the last decade, will be run soon, costing us \$450.

Our free literature in many languages costs us much. Help to ministerial students with life-changing books amounted to \$56,000 in 1956, of which we got gifts for less than half the cost. Thousands of pastors, missionaries, and national pastors in foreign lands want THE SWORD and cannot pay or need help for subscription costs.

PLEASE HELP US! You can help us greatly in the following ways:

1. Renew subscriptions promptly. Save and help us by renewing before June 1 when new higher rates begin.

2. Subscribe for others. It is a blessed missionary work, life-changing for thousands.

3. Send gifts to our Ministers and Missionary Subscription Gift Fund.

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Thus you will help greatly to encourage these worthy people who help pay our bills by advertising revenue.

5. Talk up THE SWORD! Your recommendation, your kind word for this faithful, soul-winning defender of the faith will make friends and subscribers.

6. Above all, pray! This burden, so heavy, we cannot carry without divine help. So please help us and plead for God's help to carry on this blessed work.

### We Recommend Three Years' Renewal Now!

Now you may renew your own subscription in the U. S. A. three full years for \$5. Why wait till June 1 and pay \$3 a year? You will help us, too, by renewing now. Help us get a good solid subscription list settled before the new rates come. Say "renewal" and we will add the full renewal time you pay for to your present expiration date.

You will save money. We save making new stencils each year, save promotion costs, keep our subscription list high!

### Have "SWORD Sunday" in Your Church in April

Many churches help us and help their members by having a "SWORD Sunday." The pastor (or other responsible church leader) should write us (1) promising to give a three- or five-minute talk about THE SWORD; (2) asking for a definite number of samples he will be responsible for giving out at the service, and a definite number of subscription envelopes; (3) promising to have a responsible person take up the subscriptions at the service, and send them in. We then will send the samples of THE SWORD free, will send the subscription envelopes, and will make you a rock-bottom price of only \$1.50 per year, 16 months for \$2, two years for \$3.

Please, pastor, your people need THE SWORD. Will you co-operate by having a "SWORD Sunday"? Please say *exactly* how many samples you will get out (one for every family). Be definite! And if you promise, be sure to do earnestly, for Jesus' sake, what you do.

Address Editor John R. Rice, 214 West Wesley, Wheaton, Illinois.

### LATER: At Winston-Salem, North Carolina, Wednesday, February 5

The Sword of the Lord Conference on Revival and Soul Winning at Winston-Salem is a blessed success. Preachers and Christian workers are here from Virginia, West Virginia, Ohio, Tennessee, Kentucky, Arkansas, North Carolina, South Carolina, etc. The building of the Urban Street Baptist Church has not been large enough. It has been filled in the daytime, overrun at night. Monday night I sat on the floor, giving my seat to an old preacher. Last night I noticed 14 standing on one side of the auditorium, 15 on the other side, some sitting on the edge of the platform, a half dozen inside the baptistry, others sitting in the passageway to the educational building. People stood, a vestibule full, for three solid hours. Every seat, every extra chair, was filled before the 6:45 p.m. service last night. Great credit goes to Pastors Elmo Renegar of Urban Street Baptist Church, and Paul Raker of the Faith Baptist Tabernacle for the fine promotion, enlistment, and advertising. All expenses of the conference except love offerings were raised ahead of time.

Great power from God has been on the speakers, Dr. Bob Jones, Dr. Lee Roberson, and in God's mercy, on this unworthy editor. Last night 25 men pledged to start family altars in their homes, and their wives vowed to help them. A number have been saved. Tonight we will rope off a section for those bringing unsaved friends.

The singing has been heavenly, with great moving of the Spirit and many tears.

### Tomorrow Begins 4 Days in Wilson Armory

After the double service tonight when I speak and Dr. Bob Jones, then Dr. Piper and I leave with Rev. Paul Raker for Wilson, North Carolina. We should arrive by one o'clock in the morning. Dr. Bob Jones and Brother Renegar will follow tomorrow morning. Dr. Bill Rice and singer Ellis Zehr are there already for the four days, Thursday through Sunday, in the Wilson Armory. We expect great blessings in that conference sponsored by about a dozen pastors and churches.

BRETHREN, PLEASE PRAY FOR US!

## INCIDENTS and Illustrations

By Evangelist Robert L. Sumner  
Contributing Editor



### Without Respect of Persons

The ground is always level at the foot of the cross, and the door of salvation is plainly labeled, "For Sinners Only." Position, power, wealth, fame, or what-have-you means nothing when it comes to obtaining salvation, and every preacher should be conscious of that truth in his ministry. On Gypsy Smith's third trip to America he was invited to hold special "drawing room meetings" for some of the elite in one of the largest mansions on Fifth Avenue in New York City. It was not a public meeting, but personal letters were sent to various aristocratic ladies of New York, inviting them to be present. There were to be six meetings (it turned out to be seven!) and at the first there were one hundred and seventy-five ladies present, including a number of the exclusive "400."

What was the theme of this converted gypsy—who had never attended school a single day in his life—when he faced Mrs. John D. Rockefeller, her daughter, Mrs. Russell Sage, and many other well-known ladies? The "Gypsy" described it in his autobiography: "My first sermon was on 'Repentance.' I did not try to adapt myself in any way to the rank of my congregation. I only remembered that they were sinners needing a Saviour. It was just an ordinary service, lasting for an hour and a quarter."

We need more preachers in the twentieth century like Gypsy Smith and the Apostle Paul, who will preach without fear or favor and show no respect of personage. "For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

### Who's the Boss?

Juvenile delinquency experts might profit from reading the comment a disgusted school teacher made when resigning: "In public schools today the teacher is afraid of the principal; the principal is afraid of the superintendent; the superintendent is afraid of the school board; the boards are afraid of the parents; the parents are afraid of the children; and the children are afraid of nobody."

Former president Harry Truman was right in his observation, "Lazy parents, baby-sitters and a shortage of switches have made the teacher's role a hard one."

Methinks that humorous definition of child psychology is altogether too tragically true which defines it as: "The art of applying a soft pedal instead of a hard paddle."

### "EVEN IF YOU'RE ON THE

"When I am dying how glad I will be

That the lamp of my life has been

blazed out for Thee.

I shall not mind in whatever I gave,

Labor or money, one heathen to save.

I shall not mind that the way has been rough!

That Thy dear feet led the way was enough.

When I am dying how glad I shall be

That the lamp of my life has been

blazed out for Thee."

—Charles Cowan

rive by one o'clock in the morning. Dr. Bob Jones and Brother Renegar will follow tomorrow morning. Dr. Bill Rice and singer Ellis Zehr are there already for the four days, Thursday through Sunday, in the Wilson Armory. We expect great blessings in that conference sponsored by about a dozen pastors and churches.

BRETHREN, PLEASE PRAY FOR US!

## With the EVANGELISTS

By the Editor

**EVANGELIST CARLYLE SCOTT**, 713 Whitlock Avenue, Crawfordsville, Indiana, recently concluded a meeting with the Fellowship Baptist Church of Columbus, Indiana, where Rev. Charles Dehaven is pastor. During the meeting there were 41 public decisions, most of which were for salvation and church membership. Of special interest is the fact that the pastor and his wife were both saved in a revival Evangelist Scott conducted in Indianapolis in 1942. The year 1958 marks Evangelist Carlyle Scott's 25th year of continuous full-time revival work.

Dr. Norman S. MacPherson, pastor of the Farwest Baptist Church in Long Beach, reports a good meeting with **EVANGELIST EDDIE WAGNER**, 123 North Van Buren, Little Rock, Arkansas. During the one-week meeting which closed January 26, there were 20 first-time decisions for Christ, 88 rededications to Christ, 40 who promised to maintain a family altar, and 25 who vowed to tithe.

## New Booklet on National Council of Churches

The Christian Beacon Press has just released a 43-page pamphlet by Dr. Carl McIntire of Collingswood, New Jersey, giving a new appraisal of the National Council of Churches. It is filled with up-to-date information on the National Council of Churches organization, its modernistic and socially inclined leadership, and its recent activities. There is an important section dealing with the new president of the National Council of Churches, Dr. Edwin T. Dahlberg. Quotations from Dr. J. B. Matthews, former chief investigator of the House Committee on Un-American Activities, are very revealing.

This collection of fresh facts on the apostate National Council will make important reading for preachers and other Christians who ought to be informed about these serious matters. The price for this 43-page pamphlet is 25c each, 5 for \$1, 55 for \$10. They may be ordered from Christian Beacon Press, Box 218, Collingswood, New Jersey.

March 3, 4:

Texas Premillennial Fellowship  
Miller Road Baptist Church  
Garland, Texas

March 9-23:

First Baptist Church  
Whitesville, W. Va.

Evangelist Sumner can be seen and heard:

Thru March 2:

Parr Memorial Baptist Church  
Potoskey, Michigan

## Dr. Bob Jones SAYS:



We tell our students that a Christian can do anything he ought to do. First: We want every Christian to pray for Bob Jones University. You ought to do that. We should pray one for another, and Bob Jones University is a Christian institution and it is training Christian leaders. Second: You Christians can co-operate with Bob Jones University as far as your influence goes by helping us line up students who can be trained to go out in the world to give an uncompromising, Christian testimony. Third: Now, we do not say that everybody ought to invest some money in Bob Jones University; but we have a feeling that some of you friends who have

read these appeals have felt that you should invest some of the money God has given you in the work here; so if you ought to do it, we want you to do it. We will use one-third of the Lord's money you invest for the direct spread of the Gospel to the ends of the earth; one-third will be put in our student help fund; and one-third will go into the maintenance fund. Now, think it over and pray over it; and if you feel led to invest some money in the work here, we will appreciate it. Thank you, and God bless you.

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BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)



## "Father, Forgive Them"

(Continued from page 1)

lift up His hands in blessing. He could no longer wipe the tears from human eyes. His hands were nailed to the cross. He could no longer walk the dusty roads of Galilee and the limestone cliffs of Judea. His feet were spiked to the cross. He could no longer teach and preach in the temple and the synagogues and on the mountainsides. But there was something that He could do.

### He Prayed

Jesus could pray so He prayed. He did not wait until He was nailed to a cross to pray. He spent whole nights in prayer. He taught us that "men ought always to pray; and not to faint" (Luke 18:1). He prayed without ceasing, and even when He came to die, He prayed this earnest prayer out of compassion for His crucifiers.

### "When He Could Do Nothing Else"

"Then"—when He could do nothing else—He prayed. "Then" Jesus taught us that we can always pray. There are no trials so great that you cannot serve God in the ministry of prayer. I talked with a sweet old lady the other day in a charity rest home. For over two years she has lain flat on her back, her hands trembling with palsy and her body racked with pain. She said, "I am ready to go on to be with the Lord. My days of usefulness are gone. There is nothing I can do now except pray. I pray for you. I pray for the missionaries and I pray for many others." That old saint is serving God. Her days of usefulness were not over when she was confined to a rest home two years ago. God answers prayer!

*The day was long; the burden I had borne  
Seemed heavier than I could longer bear,  
And then it lifted—but I did not know  
Some one had knelt in prayer;*

*Had taken me to God that very hour,  
And asked the easing of the load,  
and He  
In infinite compassion had stooped down  
And taken it from me.*

*We cannot tell how often as we pray  
For some bewildered one, hurt  
and distressed,*

*The answer comes—but many times those hearts  
Find sudden peace and rest.*

*Some one had prayed; and Faith,  
a reaching hand,  
Took hold of God, and brought  
Him down that day!  
So many, many hearts have need  
of prayer—  
Oh, let us pray!*

### Jesus' Prayer Answered

"Then said Jesus, Father, forgive them; for they know not what they do." Do not imagine that those words were simply an expression which fell from the lips of Jesus just to show us that He was willing to die. They show us that He was willing to die, but they have far greater significance. They were no mere expression. They were a prayer that rang from the depth of His soul and reached the ear of the Father. Fifty days later, on the day of Pentecost, and on the following day five thousand of those who "knew not what they did" were converted. Jesus had prayed, "Father, forgive them; for they know not what they do." Peter said, "I wot that through ignorance you did it" (Acts 3:17). Why were five thousand people converted in two days' time? It was not simply because the Holy Spirit came at Pentecost, although without His presence they would not have been saved. They were not converted simply because of Peter's eloquence, although he preached eloquently and boldly the blessed Gospel as he was filled with the Holy Ghost. But a multitude was converted in answer to Jesus' prayer.

### "Father, Forgive Them"

Now notice that Jesus did not exercise His prerogative as God to forgive them. He was as much God as was the Father, but He was also a man. He was just as human as if He had not been God. He was the unique God-man. When Jesus was born of the virgin, He did not cease to be God. He did not lay aside the qualities of Deity, but He laid aside the independent exercise of those qualities. He did not lay aside the exercise of His divine qualities, but the INDEPENDENT exercise of those qualities. He became dependent upon God the Father and God the Holy Spirit.

### "He Obeyed the Father"

His very motto was, "I come to do thy will, O God." He said, "My meat is to do the will of him that sent me" (John 4:32). In Gethsemane He prayed, "Not as I will, but as thou wilt." In order that Jesus might be a perfect human being, subject to human limitations and that He might stay in character as a man, yet never cease to be the infinite God, He turned the reins of His life over to God the Father and God the Holy Spirit. He was led by the Spirit into the wilderness to be tempted of the Devil. He performed all of His miracles in the power of the Holy Spirit. When at the first miracle in Cana of Galilee, as Milton wrote, "conscious water knew its Lord and blushed," it was the Holy Spirit who changed the water to wine. When at the grave at Bethany Jesus cried, "Lazarus, come forth!" it was the Holy Spirit who quickened the decaying flesh of the sleeping Lazarus. When on the Sea of Galilee Jesus said to the wind, "Cease blowing!" and to the waves, "Be still!" it was the Holy Spirit who changed the stormy sea to a limpid, star-lit mirror and wrought that holy hush.

### As A Man He Prayed

Jesus was God, but He was a man. As a man He prayed, "Father, forgive them," and in so doing He taught us to pray. If the prayer of Jesus was answered, our prayers will be answered. Jesus based His plea upon His own merit, and we must base our plea upon His merit, too, and not upon our own. Then God will answer our prayers as certainly as He answered Jesus' prayer.

A young lady came to me one day and said, "Dr. Parker, I want

you to pray for me. I know God will answer your prayer."

I said, "I shall be glad to pray for you but, you know, God will answer your prayers as certainly as He will answer mine."

"But," she said, "my prayers do not seem to get any higher than the ceiling."

I answered, "So what? God is not confined to a realm above the ceiling. We pray, 'Our Father which art in heaven.' It is literally, 'Our Father which art in the heavens.' He is in the third heaven and in the stellar heaven, and He is also in the atmospheric heaven. He is here and He is accessible to you. If my prayers are answered, they are not answered because I am good, but because of Jesus' righteousness. On the other hand, I cannot pray a genuine prayer if I regard iniquity in my heart." If Jesus' signature is honored at the bank of Heaven when the check is made out to "Cash," it will be honored when the check is made out to you or to me.

### "Forgiveness Needed"

"Then said Jesus, Father, FORGIVE them; for they know not

## "I Acknowledge My Sin"

By D. L. Moody

What we want in these days is a true and deep revival in the church of God. I have little sympathy with the idea that God is going to reach the masses by a cold and formal church. The judgment of God must begin with us! You notice that when Daniel got that wonderful answer to prayer... he was confessing his sin.... So also when Job was confessing his sin, God turned his captivity and heard his prayer.

God will hear our prayer and turn our captivity when we take our true place before Him, and confess and forsake our transgressions. It was when Isaiah cried out before the Lord, "I am undone," that the blessing came.... It was when David said, "I have sinned!" that God dealt in mercy with him. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Ps. 32:5.

what they do." The one thing for which He prayed for them in His dying hours was forgiveness. That was their primary need. They did not know what they were doing, but they needed forgiveness. They ought to have known what they were doing. Ignorance is not innocence. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Jesus taught that they needed forgiveness despite their ignorance and spiritual darkness. They, of course, knew that they were putting to death an innocent man, and that He claimed to be God. They knew that they were wrong for they had shut out any conviction of the truth, but they did not know the enormity of their crime.

### The Sinner Blind

My friend, if you are without the Lord Jesus Christ, you know that you are a sinner, but you do not realize the depth and loathsomeness of your sins. Someone has said that these people knew what they were doing, but that they did not know WHAT they were doing. They did not know the extent of their offense. Oh, how blind the sinner is! Why would any one reject the Saviour? Why do men live in sin? Surely they do not know WHAT they are doing.

### No Hard Cases

"Then said Jesus, Father, forgive THEM..." Who were they? They were a mixed multitude, a heterogeneous mob. There were evil characters from the underworld, curious derelicts of humanity who had simply followed the crowd to see the excitement, hardened soldiers of Rome who could gamble at the foot of His

cross for the garments of a dying Christ, and old, long-bearded Pharisees, steeped in religious prejudice and pride, the hardest people on earth to reach. Yes, all of these and others were there. His disciples were there. His mother was there. And, my friends, you and I were there represented in that crowd. We were included in His prayer because our sins were upon Him and helped to crucify Him. But notice that He did not make exceptions. He did not regard the salvation of anyone a thing too hard for God.

Say, there are no "hard cases" with God. Sometimes we are prone to think that some people are too hard for God to reach, but often when they deride and mock they are under deep conviction and their professed agnosticism is merely a camouflage with which they are trying to turn aside conviction. Christian wife, keep on praying for your unsaved husband! He is not too hard for Jesus. Those excuses he gives and those ugly things he says may be an indication that he is already under conviction. A man who was converted recently said to me, "I have said so many false things about you and the Christians who have tried to lead me to Jesus and I knew they were false as I said them. Please forgive me."

### Hard Cases Saved

Sinner, do you think you are too hard to be saved? You have not gone so far in sin that Jesus cannot save you. I have watched Him perform His miracles of regeneration for a quarter of a century. I have seen many "hard cases" saved—drunkards and harlots and gamblers, and thieves and murderers and skeptics and agnostics and atheists and moralists and even preachers. I have seen them come, young and old, to accept the Saviour, and there is ample proof that He can save "all that come to God by him."

Mel Trotter was a notorious drunkard, but Jesus made him sober and transformed him into a princely soul winner and founder of 63 rescue missions.

R. A. Torrey was a scholarly skeptic, but Jesus saved his soul and made him a flaming evangelist and a great contender for the faith.

Saul of Tarsus was a sworn enemy of Jesus Christ, but on the Damascus road he met the Saviour and became His bond-slave forever.

Jerry MacCauley was a river boat thief, but Jesus made him honest and turned him into a powerhouse for God.

Jake Lindsey was a hopeless dope fiend, but Jesus set him free and gave him a story to tell.

If you know the most wretched sinner on earth, you find him and tell him that Jesus can save him. If you have sunk to the very depth of sin and degradation, you need not despair. Jesus loved you and included you in His prayer.

*I stand amazed in the Presence  
of Jesus the Nazarene,  
And wonder how He could love me,*

*A sinner, condemned, unclean,  
How marvelous! How wonderful!  
And my song shall ever be:  
How marvelous! How wonderful  
Is my Saviour's love for me.*

### Hell, An Incentive

I am a Christian but not only because I am afraid of Hell. If I had no other incentive than that I do not want to go to Hell, I would be a Christian. I believe there is a literal Hell, a place of fire, a place of darkness, a place of remorse, a place of weeping and wailing and gnashing of teeth, a place of torment, a place of eternal banishment from God, and I do not want to go there; but that is not the reason I came to Jesus. That might have had something to do with my repentance, but it is not the thing that converted me.

### Heaven, An Incentive

I am not a Christian simply because I want to go to Heaven. I believe that there is a Heaven and that it is a literal place. I expect to walk down streets of gold under a cloudless sky. I expect to sit down on the banks of a river that flows from the throne of God. I expect to see the risen Christ and hear Him speak "as never

## Sam Morris Out of Insurance

Dr. Sam Morris, leading temperance figure, has gone out of the automobile insurance business, selling his stock and retiring as president of the Abstainers National Insurance Company. A report sent to the Des Moines, Iowa Register states that Mr. Morris owned 45 per cent of the stock and that it had been sold to Stanley Bossart of Oklahoma City. The company now plans to function under the name National Savings Insurance Corporation.

man spake" and make plain the mysteries of the universe, and some things He could not explain to poor, limited mortals when He was here. I expect to see loved ones who are already over there. I would not miss going to Heaven for all the world; but that is not why I am a Christian. If there were no other incentives, I would be a Christian, but that is not why I became a Christian.

### Practicality, An Incentive

I am not a Christian simply because the Christian life is the only practical life. It is. If God can see all the future, and if He delights in the welfare of those who do His will, the only successful life is the God-planned, God-directed life. But that is not why I am a Christian.

### Influence, An Incentive

I am not a Christian simply because I have influence on others. I do have influence and so do you. Everybody has influence. Somebody has said, "A little hair casts a shadow." I have had the joy of

(Continued on page 5)

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# "Father, Forgive Them"

(Continued from page 4)

bringing many people to the Lord Jesus Christ, and I can count hundreds of full-time Christian workers whom I have had the joy of helping to decide to yield their lives to the Lord. There is more joy in that than in anything this world has to offer. If there were no other incentive than the fact that everyone of us has influence and his influence will either help to populate Heaven or it will help to populate Hell, I would be a Christian.

## Why I Am A Christian

The thing that brought me to Christ, however, is a realization that Jesus loved me. I say it to my shame: I had been a church member eleven years but had never been saved. I was nineteen years of age and was a devotee of worldly pleasure. My godly parents were so concerned about me that I voluntarily went to Sunday School one day just to make them feel better about me. I had often gone, but always because my parents insisted on it. But on this particular Sunday the superintendent asked me if I would teach a class. I protested that I was not fit to teach a class, but he insisted that I was. I took the class, but I did not want to be a hypocrite, so I said, "If I am going to teach Sunday School, I will have to live a Christian life, so I will cut out my sins."

## Good Resolutions

I resolved to quit drinking. I was not a drunkard. I could take a drink or leave it alone. The fellow who can do that usually takes it. I decided to quit gambling. I did not play the roulette wheels, but I used to bet on the ball games. It is as certainly gambling to match for a Coca Cola as it is to shoot craps in a dirty back alley. It is as surely gambling to take a chance on an automobile which is being raffled off by some apostate church as it is to play poker in a greasy, back room in some pool hall. Gambling is gambling whether it is done by society people at the bridge table or gambling professionals in Las Vegas.

I resolved to quit cursing. Now, I never formed the habit of taking God's name in vain. I do not deserve any credit for that, but when I was a little child I heard an old man say, "If you could breathe your own air to take God's name in vain it might not be so bad, but when you use the air that God gives you to keep you alive to curse His holy name, that is the height of ingratitude." I always had a contempt for an ingrate and I did not want to be one, so I was careful not to form the habit of profaning the name of God. But my language was not clean because "out of the abundance of the heart the mouth speaketh." My heart was not clean, so my words condemned me.

## Religious But Lost

I catalogued my sins and resolved to quit them. I resolved to serve God and be faithful in religious duties, but I was not saved. I kept my resolutions very well but I could not live the Christian life because I did not have the Christian life. Salvation is a Person, and that Person is Jesus. Someone has said, "Trying to be a Christian without Christ is like trying to pump water out of a dry well." That is what I was trying to do.

## I Needed Jesus

One Sunday morning as I tried to teach the Sunday School lesson it dawned on me that what I needed was Jesus. The lesson was on "The Martyrdom of Stephen." When Stephen had been stoned by the angry mob and was dying, he saw Jesus "standing on the right hand of God" and "he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:55, 60). There was a reference to the Saviour's prayer, "Father, forgive them; for they know not what they do." When I read this to my Sunday School class I said, "Boys, you see Stephen had the Spirit of Christ. He prayed for those

who put him to death. Jesus prayed for those who crucified Him. And you know, our sins nailed Jesus to the cross." When I said that I realized for the first time in all my life the truth of it. Then I said, "Boys, I am a sinner. I have never been saved. I am not fit to teach your class. But right now I will trust Christ as my Saviour." I bowed my head and was weeping and so were the boys. That moment I was born again. I am a Christian because the realization of the mighty love of Christ gripped my soul.

*In evil, long I took delight,  
Unawed by shame or fear  
Till a new Object caught my sight  
And changed my wild career.*

*I saw One hanging on a tree,  
In agony and blood;  
He fixed His languid eyes on me,  
As near His cross I stood.*

*Sure, never, till my latest breath,  
Can I forget that look:  
It seemed to charge me with His death,  
Though not a word He spoke.*

*My conscience felt and owned the guilt,  
And plunged me in despair;  
I saw my sins His blood had spilt  
And helped to nail Him there.*

*Alas! I knew not what I did,  
But now my tears are vain:  
Where shall my trembling soul be hid?  
For I the Lord have slain.*

*A second look He gave, which said,  
"I freely all forgive.  
This blood is for thy ransom paid,  
I die that thou may'st live."*

My friend, your sins were upon Jesus. He died for you. If you had been the only sinner who ever lived, He would have died for you just as He died for us all. He died for you. Will you trust Him now?

## Trust Christ Today

You have read this strong, fervent sermon by Dr. Parker. If you have not yet trusted Christ to save you from your sins, won't you do so right now? You must realize that your sin will ruin you and damn your soul. Then turn away from your sin and ask Jesus Christ to save you right now, and trust Him to do so. He will come into your heart, give you the power to live for Him, and make you ready for Heaven. If you have never definitely trusted Christ as your Saviour, won't you do so this moment? I would like to send you a letter of counsel and encouragement and tell Dr. Parker of your decision. Will you fill out and send to me the following decision form if you are right now trusting Christ for

# Continual Mercy

A BENEVOLENT PERSON GAVE MR. ROWLAND HILL A HUNDRED POUNDS TO DISPENSE TO A POOR MINISTER, AND THINKING IT WAS TOO MUCH TO SEND HIM ALL AT ONCE, MR. HILL FORWARDED FIVE POUNDS IN A LETTER, WITH SIMPLY THESE WORDS WITHIN THE ENVELOPE, "MORE TO FOLLOW." IN A FEW DAYS' TIME, THE GOOD MAN RECEIVED ANOTHER LETTER BY THE POST—LETTERS BY THE POST WERE RARITIES IN THOSE DAYS; THIS SECOND MESSENGER CONTAINED ANOTHER FIVE POUNDS, WITH THE SAME MOTTO, "AND MORE TO FOLLOW." A DAY OR TWO AFTER CAME A THIRD AND A FOURTH, AND STILL THE SAME PROMISE, "AND MORE TO FOLLOW." TILL THE WHOLE SUM HAD BEEN RECEIVED THE ASTONISHED MINISTER WAS MADE FAMILIAR WITH THE CHEERING WORDS, "AND MORE TO FOLLOW."

EVERY BLESSING THAT COMES FROM GOD IS SENT WITH THE SELF-SAME MESSAGE, "AND MORE TO FOLLOW." "I FORGIVE YOU YOUR SINS, BUT THERE'S MORE TO FOLLOW." "I JUSTIFY YOU IN THE RIGHTEOUSNESS OF CHRIST, BUT THERE'S MORE TO FOLLOW." "I ADOPT YOU INTO MY FAMILY, BUT THERE'S MORE TO FOLLOW." "I EDUCATE YOU FOR HEAVEN, BUT THERE'S MORE TO FOLLOW." "I GIVE YOU GRACE UPON GRACE, BUT THERE'S MORE TO FOLLOW." "I HAVE HELPED YOU EVEN TO OLD AGE, BUT THERE'S STILL MORE TO FOLLOW." "I WILL UPHOLD YOU IN THE HOUR OF DEATH, AND AS YOU ARE PASSING INTO THE WORLD OF SPIRITS, MY MERCY SHALL STILL CONTINUE WITH YOU, AND WHEN YOU LAND IN THE WORLD TO COME THERE SHALL STILL BE MORE TO FOLLOW."—Charles Spurgeon.

the first time to save you from your sins.

Dr. John R. Rice, Editor  
THE SWORD OF THE LORD  
Wheaton, Illinois

Dear Dr. Rice:

I have read Dr. Parker's sermon, "Father, Forgive Them." I confess that I am a poor lost sinner and believe that Jesus died to pay for my sins. Here and now I turn from my sins and trust Jesus Christ as my personal Saviour. I will claim Christ openly soon, and set out to live daily for Him, God helping me.

Name \_\_\_\_\_  
Address \_\_\_\_\_

# Leaders Write . . .

(Continued from page 1)

house in his teaching and interpretation has flown into the face of the Word of God and blatantly denied its obvious meaning. He has also, however, gone contrary to the great historic Confession of his own church in such a stand and in such a teaching. We wonder where this pathway upon which he travels will lead him."

Dr. Richard V. Clearwaters, President  
Central Conservative Baptist Theological Seminary  
Minneapolis 11, Minnesota

"I have read your article carefully and I want you to know I appreciate the charitable, Christian attitude you show throughout this timely and much-needed message. I hold no animus against Dr. Barnhouse or any other Christian who is wrong but he is so seriously in error and does such violence to the plain teaching of Scripture that it would seem imperative for someone to collate and present these tragic facts.

"When the radio station WMBI deliberately cuts a speaker off the air waves there certainly must be something radically wrong with the content of his message. And there is, for this confusion which Dr. Barnhouse is causing in Christian circles across America is tragedy compounded."

Dr. David Otis Fuller, Pastor  
Wealthy Street Baptist Church  
Grand Rapids 6, Michigan

"In regard to your letter of January 10 and the enclosed article, it is my opinion that the Scriptures are clear that Christians should separate themselves not only from those guilty of moral apostasy but also from those guilty of theological apostasy. While I am slow to judge others in matters of separation, I personally feel that the only scriptural position is one in which there is no compromise with serious doctrinal defection and especially no union of Christians and those not born again in a common Christian undertaking."

Dr. John F. Walvoord, President  
Dallas Theological Seminary  
Dallas 4, Texas

"I have read with great interest Walter Handford's article, 'Is Dr. Barnhouse Right?' and I agree wholeheartedly with Evangelist Handford's position that Dr. Barnhouse is anything but right.

"THE SWORD OF THE LORD and the author of this article can expect a new avalanche of acrimonious letters, vicious epithets, and that sort of thing. The apostles of the 'New Evangelicalism' and

(Continued on page 7)

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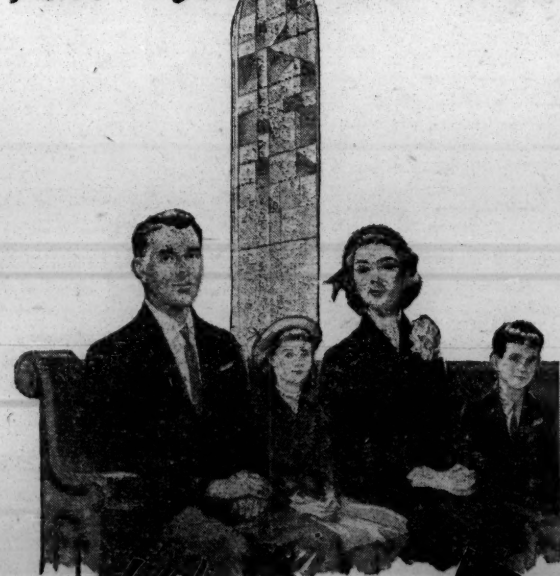
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## Predestined for Hell?

(Continued from page 1)

4:42). Is Christ really "the Saviour of the world," and not just Saviour of a part of the world? Yes, Christ is potentially the Saviour of the whole world. In I John 4:14 He is given that title again, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Not every person in the world takes Christ as his Saviour, but that is what the Father sent the Son for—to be the Saviour of the world.

The Apostle Paul tells why he labors so hard to get everybody to trust the Saviour: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe" (I Tim. 4:10).

Paul wanted everybody to hear the Gospel, because Christ is "the Saviour of all men, specially of those that believe." He is, in general, a Saviour of all men. He is, especially and particularly, only a Saviour of those who trust Him. But that is the fault of men, not the fault of God. Christ came to pay for the sins of the world and offer Himself as a Saviour to every man.

Is not that same thing taught in John 3:16, 17?

*"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

It is the whole world that God loves. It is the whole world for which Christ died! And God did not send His Son into the world to condemn the world, nor any part of it, but He sent His Son "that the world through him might be saved."

This is restated in the Bible so many times that to try to evade the truth that Christ died for all men seems immoral, seems to show some prejudice and bias against the Bible at face value.

In John 12:47 Jesus said:

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

What did Jesus come for? "I came not to judge the world, but to save the world," Jesus said. He wanted to save not a few individuals, but the world. Any person who without bias takes the Scripture at face value, is bound to believe that the Lord Jesus wanted to save the whole world, and died for the sins of the world.

It is true that all who reject the Saviour are damned and ought to be damned. But it is still mercifully true that salvation has been purchased on the cross for every sinner.

The first epistle of John is written primarily to Christians. And John writes to teach Christians how to have joy and fellowship with God the Father and with the Son. He says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). Oh, blessed be God, we poor, failing, sinning Christians have an advocate with the Father, Jesus Christ the righteous! One who has been saved can day by day confess and forsake his sins and have cleansing anew, and fellowship with the Father and the Son.

But the Holy Spirit did not allow John to leave the matter there. The next verse continues, "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." You see, it is a blessed truth that Christ is the advocate for Christians and that all of our sins are paid for. It is a blessed truth that we can come day by day for the new cleansing and the renewed fellowship which we so often need. But God does not want this blessed truth to obscure the greater fact—Christ is the propitiation FOR THE SINS OF THE WHOLE WORLD! Every person ever born had his sins paid for. He could have had them forgiven if he would. He could have been a child of God if he would. The atonement of Jesus Christ on the cross paid for the

sins of every poor sinner ever born! No reader can look up to the bleeding Saviour on the cross and then say that God intended that reader to go to Hell! His sins are paid for; he could be saved and ought to be saved!

### II. The "INIQUITY OF US ALL" Laid on Jesus

What kind of atonement is pictured in Isaiah 53, that gospel chapter in the Old Testament? There we are told that Jesus was "despised and rejected of men; a man of sorrows, and acquainted with grief." There we are told, "Surely he hath borne our griefs, and carried our sorrows." There we are told, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah, this silver-tongued evangelist of the Old Testament, knew that Jesus died for sinners. But how many sinners? Did He die for all or for only a minority of men? Was it an atonement and propitiation for all men everywhere or for only a selected few?

Isaiah 53:6 tells us plainly, "All we like sheep have gone astray; we have turned every one to his

own way; and the Lord hath laid on him the iniquity of us all."

He found the verse and read it carefully. "All we like sheep have gone astray." "Well," he said to himself, "I can certainly go in at the first 'all.' I have gone astray like a lost sheep. I am a poor lost sinner!"

And then he read the last part of the verse, "And the Lord hath laid on him the iniquity of us all." And he said to himself, "Then if I come out at the last 'all,' I must believe that Jesus took my place, paid for my sins, and that all my iniquities are paid for on the cross. And if I rely upon that, I will be saved, the minister said!"

So he trusted Christ and was saved. He trusted the Saviour who bore the iniquity of us ALL.

This same blessed truth, that Christ paid for the sins of all sinners everywhere, is taught in Hebrews 2:9. Read this blessed Scripture and believe it and rejoice:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

The dear Lord Jesus came into this world for the suffering of death and He did it, "that he by the grace of God should taste death FOR EVERY MAN."

Jesus died not for a few but for all, literally for every man.



*His lamp am I,  
To shine where He shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for the dark places of the earth,  
Where shame and wrong and crime have birth,  
Or for the murky twilight gray  
Where wandering sheep have gone astray,  
Or where the lamp of faith grows dim  
And souls are groping after Him.  
And as sometimes a flame we find,  
Clear-shining, through the night  
So dark we cannot see the lamp—  
But only see the light—  
So may I shine, His love the flame,  
That men may glorify His name.*

own way; and the Lord hath laid on him the iniquity of us all."

How many have gone astray? "All... have gone astray."

How have we sinned? "We have turned every one to his own way."

How much of the iniquity of mankind was laid on Jesus?

"The Lord hath laid on him THE INIQUITY OF US ALL."

If words have any meaning, then the iniquity of the whole sinning human race was laid on Jesus Christ. If "all" in the first of verse six means all human kind have sinned, then "all" in the last of verse six means that all have their sins paid for, and that all may be forgiven!

A famous English preacher preached in an English town and then rushed to catch a train for London.

A sinner heard the preacher, became deeply convicted, and felt he must settle now the matter of salvation. So he followed the preacher to the train and just as the train pulled into the station he seized the preacher's lapel and with anxious heart and voice inquired, "But I want to be saved. I must be saved! Tell me how!"

The minister said, "I must catch this last train to London. Do you have a Bible?"

"Yes, I have one at home," said the anxious inquirer.

"Then find Isaiah 53:6," said the minister. "Listen very carefully. In Isaiah 53:6 go in at the first 'all' and come out at the last 'all' and you will be saved."

The preacher was hustled into the train and the inquirer left alone. He went back to his home and in the Bible sought Isaiah 53:6. "What did he mean?" he mused. "Go in at the first 'all' and come out at the last 'all' of

Would it not be wicked to doubt or to try to explain away such explicit statements in the Word of God? We may say simply that the so-called "limited atonement" is not mentioned in the Bible and is not taught in the Bible.

For God arranged that every person who should ever live could be saved if he would.

In I Timothy 2:5,6 the same blessed doctrine is explicitly stated: "For there is one God, and one mediator between God and men, the man Christ Jesus; WHO GAVE HIMSELF A RANSOM FOR ALL..."

How could language be plainer? Any honest Christian who takes the Bible at face value must accept it that the Lord Jesus Christ gave Himself a ransom for all, that is, for every sinner ever born! So the Bible plainly says and so Bible believers must believe.

There rises in my heart a holy indignation when I face that man-made term "limited atonement," for that term is exact opposite of what the Bible teaches.

Men, speaking not by the authority of God's Word, but by human wisdom and philosophy, following Augustine or Calvin, say that if Christ died for some sinner who is never saved, then God's love and grace were thwarted. And so to insist on a man-made doctrine of "absolute sovereignty of God," by which they mean that God never offered anybody anything that He did not compel them to take, they make God the author and planner of every sin that ever occurred! They even say that God Himself

planned for Adam to sin, because they do not want to allow that God's love could be rejected and God's grace refused.

But the simple truth is that nearly everybody who was ever saved first heard the Gospel many times and was called many times before he answered. When I was saved at about nine years of age, God's blessed Spirit had been after me, convicting me, for at least five years! Men are called who do not come. And God purchased salvation for all, whether they receive it or not.

In the book of Romans, the great epistle written on the theme of the grace of God, we find again and again this blessed teaching that God's loving atonement for sin went as far as sin went and beyond, that the grace of salvation is as universally offered and provided for as man's sin.

In Romans 3:9-20 we have a terrible indictment of the whole human race. There are fourteen charges against mankind, all of mankind. And note how universal is God's charge:

"They are all under sin" (vs. 9).

"There is none righteous, no, not one" (vs. 10).

"There is none that understandeth, there is none that seeketh after God" (vs. 11).

"They are all gone out of the way... there is none that doeth good, no, not one" (vs. 12).

"That every mouth may be stopped, and all the world may become guilty before God" (vs. 19).

"For there is no difference: For all have sinned, and come short of the glory of God" (vs. 22, 23).

Here we clearly see that sin has marked and damned every person ever born.

And now follows the blessed teaching that if all have sinned, all may be freely justified.

Now read this passage with this in mind: "For there is no difference: For all have sinned, and come short of the glory of God: Being justified freely by his grace through the redemption that is in Christ Jesus."

Would not any humble, honest Christian reading that properly understand that it is those who have sinned who may be freely justified? Of course in verse 22 we are told that this is "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." We are not speaking of any salvation that does not depend on the righteousness of Christ and His atonement for our sins. But does not that Scripture properly infer that as all have sinned, all may be freely justified?

But let us go further. In verses 22 and 23 the Scripture says, "For there is no difference: For all have sinned, and come short of the glory of God." Now in the same epistle, in Romans 10:12, the same blessed Holy Spirit says, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

There is no difference, for all have sinned. There is no difference, all may be saved.

Jesus Christ is the "same Lord over all." He is not one kind of a Lord to those predestined to be saved and another kind of Lord to those who are predestined to be lost. As far as atoning for their sins and making a way of salvation is concerned, Jesus Christ is the same Lord over all, over Jews and over Gentiles. If "there is no difference" means that all have sinned, then the same term, talking about salvation, "there is no difference," means that all may be saved.

But this is not an isolated instance. In the book of Romans this teaching appears many times. In Romans, chapter 5, it is so emphatic and clear that one dare not twist it to mean anything else.

There verse 18 says, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Here is the blessed teaching. The first Adam sinned and so the whole human race became sinners. The second Adam died and paid for sin so "the free gift came upon all men unto justification of life."

The clear teaching here is that as far as the offense went, the atonement went. As many men

as became sinners by Adam's fall—that many were provided for in Christ's atoning death! Any other interpretation of the Scripture would be a biased and less than honest interpretation.

Again in Romans 5:20 the Scripture says, "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." Here is the clear rule: "But where sin abounded, grace did much more abound." To say that grace does not reach as far as sin reaches would be a denial of the plain statement of God. No, the Bible teaches an atonement which is no more limited than sin is limited. "Where sin abounded, grace did much more abound."

The sixth chapter of Romans carries out this theme and verse 23 sums it up again: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." There is no hint that the wages of sin is death for only part of mankind. This is true universally. So it is fair to understand the tenor of Scriptures as teaching that the gift of God is eternal life for those who have sinned, if they will but have it.

In Romans 8:32 this contrast of universal sin balanced by universal atonement is stated again: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

God did not spare His beloved Son Jesus, "but delivered him up FOR US ALL." The atonement is for all. However far sin went to damn the whole human race, the righteousness of God went further in Christ, God's sacrifice for sins! Here is no talk of a man-made philosophy of a limited atonement, but here is the clear teaching that God gave up His Son FOR US ALL.

God says of Jews and Gentiles, "For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:32).

How many have been condemned in unbelief? The answer is, "For God hath concluded THEM ALL in unbelief." And how many are included in the mercy of God? The answer is, "That he might have mercy UPON ALL."

I am saying that throughout the book of Romans, and in many other places in the Bible, the grace of God is made as extensive as the fact of man's sin.

In fact, that is the teaching of Isaiah 53:6. "All we like sheep have gone astray..." and the Lord hath laid on him the iniquity of us all." Where sin abounded, grace did much more abound.

This same balance, that the grace of God and His atoning provision for man's salvation are coextensive with the fact of sin and as universally provided for man as sin has cursed man, is taught in I Corinthians 15:21, 22.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

This Scripture plainly teaches that as all men potentially became sinners by Adam's sin, so all that are ever born are potentially made alive in Christ.

That means that no one ever went to Hell because of Adam's sin. Whatever was lost in Adam was regained in Christ!

These verses teach that little unaccountable children, infants who never knew right from wrong, who never consciously accepted or rejected Christ, are kept safe by the blood of Christ until they come to know and choose for themselves right or wrong, and become consciously sinners.

Read that passage again and see that just as universally "as in Adam all die," just as universally "so in Christ shall all be made alive." In both cases the death and salvation are potential, for the race of sinners was not yet born when Adam sinned, but his sin potentially made all sinners. And so although some have not trusted Christ for salvation, He is the Saviour of the world, and potentially the Saviour of all, depending on their faith in Him.

These Scriptures make absurd the Calvinistic invention of a "limited atonement." No, Jesus Christ died for the sins of the whole world, and all may be saved if they will.

(Continued next issue)

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## Leaders Write . . .

(Continued from page 5)

those who would defend or follow Dr. Barnhouse cannot answer Mr. Handford's arguments either with logic or the Word of God. The position which Mr. Handford takes is in line with the Scripture. Since Mr. Handford's position is in line with the Word of God, it is consistent and intelligent.

"Dr. Barnhouse is like a weather cock that changes its direction with the changing winds of popular theology—Dr. Barnhouse who formerly condemned the Revised Standard Version of the Word of God now endorses it. Dr. Barnhouse who formerly stood against the National Council of Churches now co-operates with them and preaches on radio and television under their auspices. Dr. Barnhouse at one time stands for the Truth; another time he endorses false religion like Seventh-Day Adventism."

**Dr. Bob Jones, Jr., President**  
**Bob Jones University**  
 Greenville, South Carolina

"I am especially pleased with your intelligent summary of the scriptural meaning of 'love.' Too many church leaders today are trying to cover up their spirit of compromise with the pretention of acting in brotherly love.

"Thank God for the voice of THE SWORD OF THE LORD in these strange and perilous days."

**Dr. Tom Malone, Pastor**  
**Emmanuel Baptist Church**  
 Pontiac, Michigan

"You have done a very good job of making clear the issues which are before us in these days. I have been exceedingly distressed myself over the way evangelical Christians have attempted to set the love of God over against the holiness and truth of God and have either implied by their actions or taught by their words that a Christian could not be loyal on the one hand to the clear teaching of God's Word concerning separation and still have a loving attitude toward his brother. I am convinced that a Christian must be obedient not only to the command to love his brother but at the same time to keep himself separate from all evil. Your argu-

ments are clear and scriptural. I trust that this article will do great good and will help to open the eyes of many."

**Dr. Robert G. Rayburn, President**  
**Covenant College and Theological Seminary**  
 St. Louis, Missouri

"Your keen analysis of Dr. Barnhouse and his present position is to be commended. You will of course incur the displeasure of a host of fundamentalists who hear Dr. Barnhouse's great Bible expositions over the air, but who do not know the facts. To hear Dr. Barnhouse in a biblical exposition, and then to read some of his articles, one would think they were expressions from two different men. His abject apologies to the Presbyterian Church USA, his hooking up with the National

Inside a man's heart there is need of a thorough plowing by God's grace, for if any part of our nature is left to itself, the weeds of sin smother the soul.—Spurgeon.

Council of Churches as their television spokesman, his declaration that Seventh-Day Adventists are fundamental Christians, his Christianizing of the Red-front Hromodka of Czechoslovakia—produce confusion which is past understanding."

**Dr. Robert T. Ketcham, National Representative**  
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"You have let the Word of God speak for itself regarding the need for separation from apostasy in our day. We are plagued with the philosophy that says, 'The end justifies the means.' You have clearly shown us that the end results only glorify God when we follow scriptural means."

**Dr. James T. Jeremiah, President**  
**Cedarville College**  
 Cedarville, Ohio

"THE SWORD OF THE LORD and you have done the evangelicals around the world a real service in bringing before your Christian readers the deadly statements of this internationally known Bible teacher. Evangelicals should arise everywhere in protest against such heresy. Many evangelicals want no voice raised in protest. True born-again believers, however, can never be impassive when the truth of the Gospel is denied. The Gospel is far too precious for us to be indifferent to its adulteration."

**Evangelist James Stewart**  
 Asheville, North Carolina

"As you know, my ministry takes me into churches of all sizes in all sections of the country. I have personally observed with sorrow the tremendous 'grass roots' repercussions this whole issue has been having on Mr. and Mrs. Average Christian. The inclusive position of compromise with infidelity and apostasy being advocated by such outstanding leaders as Billy Graham, Dr. Barnhouse, Dr. Ockenga, et al., is hurting the fundamental cause no end—and the worst is yet to come, I fear. Church members are beginning to wonder aloud about separation and many are complaining to their pastors about the 'extreme' position of their church, suggesting they try the new approach of love toward everyone, even the Devil, I guess. Young people are wondering about such issues as the movies—and well they might when outstanding leaders recommend certain commercial films and ridicule a negative approach to Christian living."

**Evangelist Robert L. Sumner**  
 Pana, Illinois

"Certainly we can heartily endorse your article as representing the scriptural position on separation. We are glad for the strong position that THE SWORD OF THE LORD has taken concerning these matters."

**Rev. Ernest Pickering, National Executive Secretary**  
**Independent Fundamental Churches of America**  
 Chicago 5, Illinois

"Your discussion of the amaz-

ing theological and ecclesiastical acrobatics of Dr. Barnhouse meets with my approval. When one remembers what he formerly wrote, and then reads what he writes today, he is left in deep bewilderment.

"His insistence that 'the one rallying cry valid for our day' is love, calls for a definition of love. In orthodoxy the basis of ethics is the holiness of God. In liberalism and the new evangelicalism, the basis of ethics is love. A recent evangelical book on ethics has a large index without a single reference to holiness. In orthodoxy holiness is the primary attribute of God; in liberalism and the new evangelicalism, love is the primary attribute of God. The new expression 'holy love' indicates this.

"We are reminded of the words of Augustus Strong: 'I desire especially to call attention to the section on Perfection, and the Attributes involved, because I believe that the recent merging of Holiness in Love, and the practical denial that Righteousness is fundamental in God's nature, are responsible for the utilitarian views of law and the superficial views of sin which now prevail in some systems of theology. There can be no proper doctrine of the atonement and no proper doctrine of retribution, so long as Holiness is refused its preeminence.' (Systematic Theology, Preface)

"There is no doubt in my mind that Dr. Barnhouse and the new evangelicals have done the very thing that Dr. Strong warned against. The sentimental view of love so prevalent in compromising circles today is liberal rather than scriptural.

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lieving Christians from modernistically sponsored ministries. Personally, I was greatly blessed by the massive weight of Scripture you presented on this matter. Actually, I do not believe I had realized what a vast number of Scriptures deal with this subject and your message is certainly so clear that no honest inquirer can possibly have any doubt as to whether or not Dr. Barnhouse is right."

**Dr. Bill Rice**  
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"I have read your article, 'Is Dr. Barnhouse Right?' with increasing praise to God. You have stated here the clear, consistent, scriptural position of the purity of the Gospel and the purity of the church. The doctrine of separation is nothing more than that the church must maintain the integrity of the Gospel and be loyal

(Continued on page 9)

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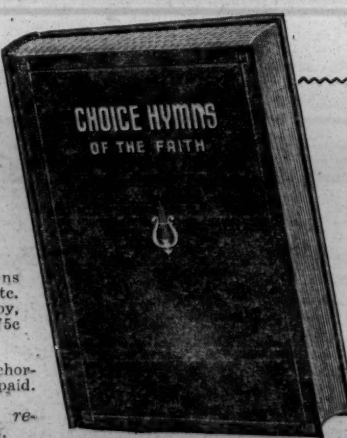
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(Continued from page 7)

to her Head. It is not a cage full of unclean birds but a temple honoring one, and only one, Christ.

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"Dr. Barnhouse is a good man who believes in the Lord Jesus Christ, and has preached with power, and does much good. But his present position is certainly questionable. He says in the paragraph that you quote, 'The Bible teaches separation from individual apostates who deny the deity of the Lord Jesus Christ.' This is exactly what we have contended. This is exactly why I left the Presbyterian Church in the U. S. A. The Presbyterian Church in the U. S. A. has in positions of leadership men who do just that, who deny the deity of the Lord Jesus Christ, and yet Dr. Barnhouse does not separate from these apostates. I can only conclude that Dr. Barnhouse is not convinced that the prominent modernists and neo-orthodox people of our day actually deny the deity of the Lord Jesus Christ. He seems to think that they only deny some lesser doctrines. You are right that even denial of lesser doctrines should in some cases cause separation. But this is not even a case like the belief in soul sleep (important though that matter would be). Modernism is a totally different religion as even the *Christian Century* admitted, long ago. Logically, Dr. Barnhouse's position involves a repudiation of the whole history of Protestantism. He could conceivably stay in the Roman Catholic Church, for that church is much more consistent in affirming the deity of Christ than is the National Council of Churches!"

**Dr. R. Laird Harris, Professor  
Covenant College and Theological Seminary  
St. Louis, Missouri  
Also Teacher in Wheaton College, Wheaton, Ill.**

Reprints of this article on separation are available at 5c each, \$5 per hundred. The reprint of this article is titled, "Dr. Barnhouse and Separation." Address THE SWORD OF THE LORD, 214 West Wesley Street, Wheaton, Illinois.

## The Golden Key of Prayer

(Continued from page 1)

encouraged—"And shew thee great and mighty things, which thou knowest not."

## I. Prayer Commanded

We are not merely counselled and recommended to pray, but bidden to pray. This is great condescension. An hospital is built: it is considered sufficient that free admission shall be given to the sick when they seek it; but no order in council is made that a man *must* enter its gates. A soup kitchen is well provided for in the depth of winter. Notice is promulgated that those who are poor may receive food on application; but no one thinks of passing an Act of Parliament compelling the poor to come and wait at the door to take the charity. It is thought to be enough to proffer it without issuing any sort of mandate that men *shall* accept it. Yet so strange is the infatuation of man on the one hand, which makes him need a command to be merciful to his own soul, and so marvellous is the condescension of our gracious God on the other, that he issues a command of love without which not a man of Adam born would partake of the gospel feast, but would rather starve than come.

We Need the Command to Pray  
Because of Worldliness, Sin  
And Unbelief

In the matter of prayer it is even so. God's own people need, or else they would not receive it, a command to pray. How is this? Because, dear friends, we are very subject to *fits of worldliness*, if indeed that be not our usual state. We do not forget to eat: we do not forget to take the shop shutters down: we do not forget to be diligent in business: we do not forget to go to our beds to rest: but we often do forget to wrestle with God in prayer, and to spend, as we ought to spend, long periods in consecrated fellowship with our Father and our God.

With too many professors the ledger is so bulky that you cannot move it, and the Bible, representing their devotion, is so small that you might almost put it in your waistcoat pocket. Hours for the world! Moments for Christ! The world has the best, and our closet the parings of our time. We give our strength and freshness to the ways of mammon, and our fatigue and languor to the ways of God. Hence it is that we need to be commanded to attend to that very act which it ought to be our greatest happiness, as it is our highest privilege to perform, viz. to meet with our God. "Call upon me," saith He, for He knows that we are apt to forget to call upon God. "What meanest thou, oh, sleeper? arise and call upon thy God," is an exhortation which is needed by us as well as by Jonah in the storm.

He understands what *heavy hearts* we have sometimes, when under a sense of sin. Satan says to us, "Why should you pray? How can you hope to prevail? In vain, thou sayest, I will arise and go to my Father, for thou art not worthy to be one of his hired servants. How canst thou see the king's face after thou hast played the traitor against him? How wilt thou dare to approach unto the altar when thou hast thyself defiled it, and when the sacrifice which thou wouldst bring there is a poor polluted one?" O brethren, it is well for us that we are commanded to pray, or else in times of heaviness we might give it up. If God command me, unfit as I may be, I will creep to the footstool of grace; and since He says, "Pray without ceasing," though my words fail me and my heart itself will wander, yet I will still stammer out the wishes of my hungering soul and say, "O God, at least teach me to pray and help me to prevail with Thee."

Are we not commanded to pray also because of our *frequent unbelief*? Unbelief whispers, "What profit is there if thou shouldst seek the Lord upon such-and-such a matter?" Either it is too trivial a matter, or it is too connected with temporals, or else it is a matter in which you have sinned too much, or else it is too high, too hard, too complicated a piece of

business: you have no right to take that before God! So suggests the foul fiend of Hell. Therefore, there stands written as an everyday precept suitable to every case into which a Christian can be cast, "Call unto me; call unto me."

Art thou sick? Wouldst thou be healed? Cry unto Me, for I am a Great Physician. Does providence trouble thee? Art thou fearful that thou shalt not provide things honest in the sight of man? Call unto Me! Do thy children vex thee? Dost thou feel that which is sharper than an adder's tooth—a thankless child? Call unto Me. Are thy griefs little yet painful, like small points and pricks of thorns? Call unto Me! Is thy burden heavy as though it would make thy back break beneath its load? Call unto Me! "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

We Are Commanded to Pray  
Both in God's Word and  
By His Spirit

We must not leave our first part till we have made another remark. We ought to be very glad that God hath given us this command in *His Word* that it may be sure and abiding. It may be a sensible exercise for some of you to find out how often in Scrip-

ture you are told to pray. You will be surprised to find how many times such words as these are given: "Call upon me in the day of trouble, and I will deliver thee." "Ye people, pour out your heart before him." "Seek ye the Lord while he may be found; call ye upon him while he is near." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Watch and pray, lest ye enter into temptation." "Pray without ceasing." "Come boldly unto the throne of grace." "Draw nigh to God, and he will draw nigh to you." "Continue in prayer."

I need not multiply where I could not possibly exhaust. I pick two or three out of this great bag of pearls. Come, Christian, you ought never to question whether you have a right to pray. You should never ask, "May I be permitted to come into His presence?" When you have so many commands (and God's commands are all promises, and all enab-

lings), you may come boldly unto the throne of heavenly grace by the new and living way through the rent veil.

But there are times when God not only commands His people to pray in the Bible, but He also commands them to pray directly by the motions of His Holy Spirit. You who know the inner life comprehend me at once. You feel on a sudden, possibly in the midst of business, the pressing thought that you *must* retire to pray. It may be you do not at first take particular notice of the inclination, but it comes again, and again, and again—"Retire and pray!"

I find that in the matter of prayer, I am myself very much like a water-wheel which runs well when there is plenty of water, but which turns with very little force when the brook is growing shallow; or, like the ship which flies over the waves, putting out all her canvas when the

(Continued on page 10)

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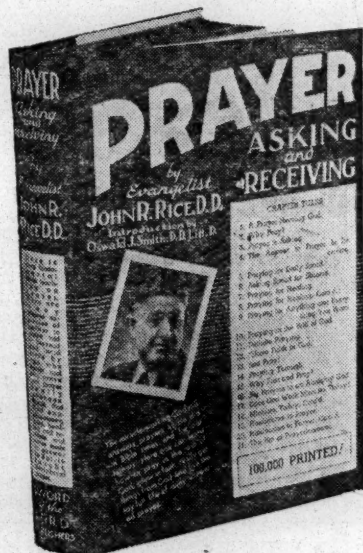
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## The Golden Key of Prayer

(Continued from page 9)

wind is favourable, but which has to tack about most laboriously when there is but little of the favouring breeze.

Now, it strikes me that whenever our Lord gives you the special inclination to pray, that you should double your diligence. You ought always to pray and not to faint. Yet when He gives you the special longing after prayer, and you feel a peculiar aptness and enjoyment in it, you have, over and above the command which is constantly binding, another command which should compel you to cheerful obedience. At such times I think we may stand in the position of David, to whom the Lord said, "When thou hearest a sound of a going in the tops of the mulberry trees, then shalt thou be-

stir thyself." That going in the tops of the mulberry trees may have been the footfalls of angels hastening to the help of David, and then David was to smite the Philistines; and when God's mercies are coming, their footfalls are our desires to pray, and our desires to pray should be at once an indication that the set time to favour Zion is come.

Sow plentifully now, for thou canst sow in hope; plough joyously now, for thy harvest is sure. Wrestle now, Jacob, for thou art about to be made a prevailing prince, and thy name shall be called Israel. Now is thy time, spiritual merchantmen; the market is high, trade much; thy profit shall be large. See to it that thou usest right well the golden hour,

and reap thy harvest whilst the sun shines.

### II. An Answer Promised

We ought not to tolerate for a minute the ghastly and grievous thought that God will not answer prayer.

#### God's Nature Demands He Answer Prayer

His nature, as manifested in Christ Jesus, demands it. He has revealed Himself in the Gospel as a God of love, full of grace and truth; and how can He refuse to help those of His creatures who humbly, in His own appointed way, seek His face and favour?

When the Athenian senate, upon one occasion, found it most convenient to meet together in the open air, as they were sitting in their deliberations, a sparrow, pursued by a hawk, flew in the direction of the senate. Being hard

pressed by the bird of prey, it sought shelter in the bosom of one of the senators. He, being a man of rough and vulgar mould, took the bird from his bosom, dashed it on the ground and so killed it. Whereupon the whole senate rose in uproar, and without one single dissenting voice, condemned him to die, as being unworthy of a seat in the senate with them or to be called an Athenian, if he did not render succour to a creature that confided in him.

Can we suppose that the God of Heaven, whose nature is love, could tear out of His bosom the poor fluttering dove that flies from the eagle of justice into the bosom of His mercy? Will He give the invitation to us to seek His face, and when we, as He knows, with so much trepidation of fear, yet summon courage enough to fly into His bosom, will He then be unjust and ungracious enough to forget to hear our cry and to answer us? Let us not think so hardly of the God of Heaven.

#### God, Giving His Son, Proves Love That Will Answer Prayer

Let us recollect next, His past character as well as His nature. I mean the character which He has won for Himself by His past deeds of grace. Consider, my brethren, that one stupendous display of bounty—if I were to mention a thousand I could not give a better illustration of the character of God than that one deed—"He that spared not his own Son, but freely delivered him up for us all"—and it is not my inference only, but the inspired conclusion of an apostle—"how shall he not with him also freely give us all things?" If the Lord did not refuse to listen to my voice when I was a guilty sinner and an enemy, how can He disregard my cry now that I am justified and saved! How is it that He heard the voice of my misery when my heart knew it not, and would not seek

relief, if after all He will not hear me now that I am His child, His friend? The streaming wounds of Jesus are the sure guarantee for answered prayer.

George Herbert represents in that quaint poem of his, "The Bag," the Saviour saying—

"If ye have anything to send or write  
(I have no bag, but here is room)  
Unto my Father's hands and sight,  
(Believe me) it shall safely come.  
That I shall mind what you impart

Look, you may put it very near my heart,  
Or if hereafter any of friends  
Will use me in this kind, the door  
Shall still be open; what he sends  
I will present and somewhat more  
Not to his hurt."

Surely George Herbert's thought was that the atonement was in itself a guarantee that prayer must be heard, that the great gash made near the Saviour's heart, which let the light into the very depths of the heart of Deity, was a proof that He who sits in Heaven would hear the cry of His people. You misread Calvary, if you think that prayer is useless.

But, beloved, we have the Lord's own promise for it, and He is a God that cannot lie. "Call upon me in the day of trouble and I will answer thee." Has He not said, "Whatsoever ye shall ask in prayer, believe that ye shall have it and ye shall have it"? We cannot pray, indeed, unless we believe this doctrine; "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him"; and if we have any question at all about whether our prayer will be heard, we are comparable to him that wavereth; "for he who wavereth is like a wave of the sea, driven with the wind and tossed; let not that man think that he shall receive anything of the Lord."

#### Past Experience Shows That God Answers Prayer

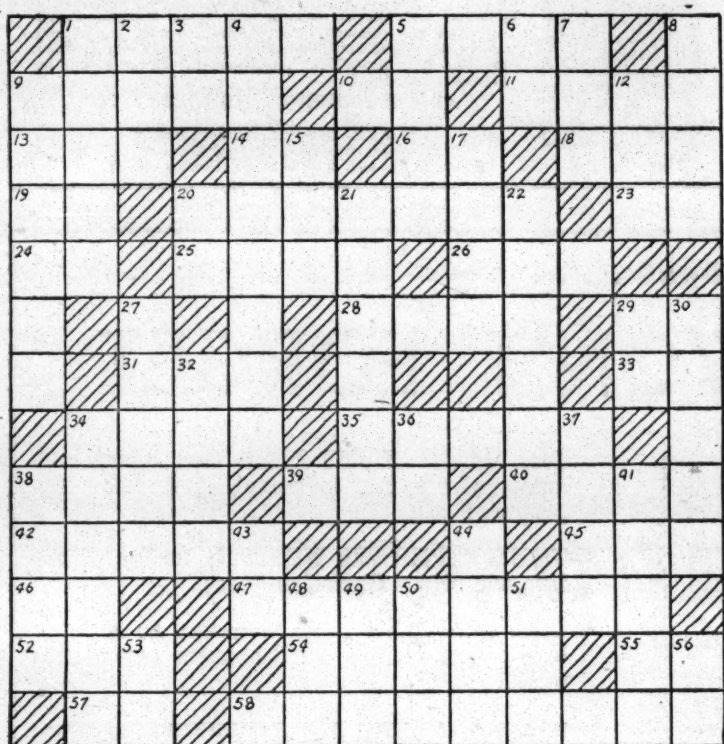
Furthermore, it is not necessary, still it may strengthen the point, if we added that our own experience leads us to believe that God will answer prayer. I must not speak for you; but I may speak for myself. If there be anything I know, anything that I am quite assured of beyond all question, it is that praying breath is never spent in vain. If no other man here can say it, I dare to say it, and I know that I can prove it. My own conversion is the result of prayer, long, affectionate, earnest, importunate. Parents prayed for me; God heard their cries, and here I am to preach the Gospel. Since then I have adventured upon some things that were far beyond my capacity as I thought; but I have never

(Continued on page 11)

## "Sword Wit Sharpener"

Deadline: March 1, 1958

PUZZLE NO. 8



Please check one: Are you still working for the Scofield Bible?  
Yes ☐ No ☐

Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

PRINT CLEARLY

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

### The Wise Men Visit the Infant Jesus

Matt. 2

#### CLEWS ACROSS

- 1 At that place
- 5 "Till it . . . and stood over where the young child was"
- 9 "... is he that is born king of the Jews?"
- 10 Musician (abbr.)
- 11 "And he... them to Bethlehem."
- 13 Place in the northeast of Canaan (Num. 34)
- 14 Junior Deacon (abbr.)
- 16 Street (abbr.)
- 18 An African worm
- 19 Registered nurse (abbr.)
- 20 "That I may come and... him also"
- 23 Troop (abbr.)
- 24 National Guard (abbr.)
- 25 and 26—"when he had privily called the..."
- 28 Combining form meaning 'of Ares'
- 29 King of Bashan (Josh. 13)
- 31 Before
- 33 Falkland Islands (abbr.)
- 34 Goad
- 35 "They saw the young... with Mary."
- 38 That which is taken as a starting point in measuring
- 39 "Thus it is written by... prophet."
- 40 "We have seen his star in the..."
- 42 Kind of duck
- 45 Thing (Law)
- 46 The (Fr.)
- 47 "They... into their own country another way."
- 52 Life-saving Service (abbr.)
- 54 Incline
- 55 A southern state (abbr.)
- 57 "And are come... worship him"
- 58 "He was troubled, and all... with him."

#### CLEWS DOWN

- 1 "When Herod the king had heard these... (s)"
- 2 Barnyard fowl
- 3 Ancestor of Jesus (Luke 3)
- 4 "They... with exceeding great joy."
- 5 Eldest son of Ham (Gen. 10)
- 6 Manuscript (abbr.)
- 7 Snake-like fish
- 8 "The... which they saw in the east, went before them."
- 9 "Being... of God in a dream"
- 12 "That they should... return to Herod"
- 15 Doctors (abbr.)
- 17 "Enquired of them diligently what... the star appeared"
- 20 Warehouse warrant (abbr.)
- 21 "Go and... diligently for the young child."
- 22 "Governor, that shall rule my... Israel"
- 27 "In the days of... the king"
- 29 "When Jesus was born in Bethlehem... Judaea"
- 30 "They presented unto him..."
- 32 The center of the civilized world at the time Christ was born
- 34 "Gathered all the chief... (s) and scribes"
- 36 "... demanded of them where Christ should be born."
- 37 Challenge
- 38 "And... down, and worshipped him"
- 41 Grasslike herb
- 43 Road (abbr.)
- 44 Units of work, e—
- 48 First woman
- 49 By
- 50 Indeed (Anglo-Ir.), — r—
- 51 Beverage
- 53 Therefore
- 56 Form of the verb "to be"

## Free!

with a correct entry for  
Puzzle Number 8

### Heaven Is Real

By Dr. J. Vernon McGee



Here are two heart-warming sermons from the pen of the pastor of the Church of the Open Door at Los Angeles, California. The first one, "Homesick for Heaven," presents the threefold witness of Christ, Paul, and John about Heaven, then shows that city to be a place of inexpressible beauty, perfect rest, and eternal companionship with Christ our Lord. The second sermon, "Death of a Little Child," was written in memory of the author's first-born, Ruth Margaret, and is designed to bring comfort and enlightenment to all others thus bereaved.

Heaven Is Real answers many of the perplexing problems people often ponder about. Confusions folks sometimes have about Heaven will be cleared up from this booklet also.

### Attention, Puzzle Fans!

Perhaps you have been wondering why your prize book for a correct puzzle entry has not arrived. Well, there have been just so many new additions to our puzzle family that we have not been able to handle all the entries as quickly as before. Imagine! 2,000 correct entries in one week! In addition, we had to decide as to how to process all of your entries in the quickest and most convenient way. You will find, therefore, some new additions under the rules section below. Please read them carefully. Notice section 4 in particular as well as the new rule for section 2 given two weeks ago. We hope that both you and we may profit by them.

### THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.

3. In order for you to receive

the book, *Heaven Is Real*, your entry must be postmarked by midnight, March 1, 1958. If your paper arrives the day before, on the same day, or after the deadline date, please place that date on the entry. In such cases three additional days from the arrival date will be given. The answer to Puzzle Number 8 will appear in the March 14 issue of THE SWORD OF THE LORD.

4. Those who are working toward winning the Scofield Bible must check the proper blank below the puzzle. If you check the blank marked "yes," we will send you a coupon. *Save these coupons.* They are important. At the end of the year those who have fifty out of the possible fifty-two will be entitled to a Scofield Bible. Please remember that this is the *only* record we have concerning the number of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another or used collectively. The winning of the Bible is on an individual basis. The sending of the coupons has begun with Puzzle Number 2. Those having correct entries for Puzzle Number 1 will be notified.

#### Answer to Puzzle No. 5

THOU SHALT BE  
HUTS EEN OLEA  
ES MANGER TE  
BORN E E HS  
MARY CALL ELA  
ONE ALL ENTER  
D PEOPLE H  
O ST RIMED  
WENT HIS NAME  
NAZARETH NN C  
X SER SR  
SLEEP HD ALOE  
LAID JESUS NE

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# The Golden Key of Prayer

(Continued from page 10)

failed, because I have cast myself upon the Lord.

You know as a church that I have not scrupled to indulge large ideas of what we might do for God; and we have accomplished all that we purposed. I have sought God's aid, and assistance, and help, in all my manifold undertakings, and though I cannot tell here the story of my private life in God's work, yet if it were written it would be a standing proof that there is a God who answers prayer. He has heard my prayers, not now and then, nor once nor twice, but so many times, that it has grown into a habit with me to spread my case before God with the absolute certainty that whatsoever I ask of God, He will give to me. It is not now a "perhaps" or a possibility. I know that my Lord answers me, and I dare not doubt—it were indeed folly if I did.

As I am sure that a certain amount of leverage will lift a weight, so I know that a certain amount of prayer will get anything from God. As the rain-cloud brings the shower, so prayer brings the blessing. As spring scatters flowers, so supplication ensures mercies. In all labour there is profit, but most of all in the work of intercession: I am sure of this, for I have reaped it.

Still remember that prayer is always to be offered in submission to God's will; that when we say, God heareth prayer, we do not intend by that, that He always gives us literally what we ask for. We do mean, however, this, that He gives us what is best for us; and that if He does not give us the mercy we ask for in silver, He bestows it upon us in gold. If He doth not take away the thorn in the flesh, yet He saith, "My grace is sufficient for thee," and that comes to the same in the end.

Lord Bolingbroke said to the Countess of Huntingdon, "I cannot understand, your ladyship, how you can make out earnest prayer to be consistent with submission to the divine will."

"My lord," said she, "that is a matter of no difficulty. If I were a courtier of some generous king, and he gave me permission to ask any favour I pleased of him, I should be sure to put it thus, 'Will your majesty be graciously pleased to grant me such-and-such a favour? But at the same time though I very much desire it, if it would in any way detract from your majesty's honour, or if in your majesty's judgment it should seem better that I did not have this favour, I shall be quite as content to go without it as to receive it.' So you see I might earnestly offer a petition, and yet I might submissively leave it in the king's hands."

So with God. We never offer up prayer without inserting that clause, either in spirit or in words, "Nevertheless, not as I will, but as thou wilt; not my will but thine be done." We can only pray without an "if" when we are quite sure that our will must be God's will, because God's will is fully our will.

## III. Encouragement to Faith

I come to our third point, which I think is full of encouragement to all those who exercise the hallowed art of prayer; ENCOURAGEMENT TO FAITH. "I will shew thee great and mighty things, which thou knowest not."

### God Opens Truth in Answer to Prayer

Let us just remark that this was originally spoken to a prophet in prison; and, therefore, it applies in the first place to every teacher; and, indeed, as every teacher must be a learner, it has a bearing upon every learner in divine truth. The best way by which a prophet and teacher and learner can know the reserved truths, the higher and more mysterious truths of God, is by waiting upon God in prayer. I noticed very specially yesterday in reading the Book of the Prophet Daniel, how Daniel found out Nebuchadnezzar's dream. The soothsayers, the magicians, the astrologers of the Chaldees brought out their curious books and their strange-looking instruments, and began to mutter their *abracadabra* and all sorts of mysterious incantations, but they all failed. What did Daniel do? He set himself to prayer, and knowing that the prayer of a united body of men has more prevalence than the prayer of one, we find that Daniel called together his brethren, and bade them unite with him in earnest prayer that God would be pleased of His infinite mercy to open up the vision.

And in the case of John, who was the Daniel of the New Testament, you remember he saw a book in the right hand of Him who sat on the throne—a book sealed with seven seals which none was found worthy to open or to look thereon. What did John do? The book was by-and-by opened by the Lion of the Tribe of Judah, who had prevailed to open the book; but it is written first before the book was opened, "I wept much." Yes, and the tears of John which were his liquid prayers, were, as far as he was concerned, the sacred keys by which the folded book was opened.

Brethren in the ministry, you who are teachers in the Sunday School, and all of you who are learners in the college of Christ Jesus, I pray you remember that prayer is your best means of study. Like Daniel, you shall understand the dream and the interpretation thereof, when you have sought unto God; and like John, you shall see the seven seals of precious truth unloosed, after that you have wept much. "Yea, if thou criest after knowledge, and liftest up the voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God."

Stones are not broken except by an earnest use of the hammer; and the stone-breaker usually goes

down on his knees. Use the hammer of vengeance, and let the knee of prayer be exercised, too; and there is not a stony doctrine in Revelation which is useful for you to understand, which will not fly into shivers under the exercise of prayer and faith. "*Bene orasse est bene studuisse*" was a wise sentence of Luther, which has been so often quoted, that we hardly venture but to hint at it. "To have prayed well is to have studied well." You may force your way through anything with the leverage of prayers. Thoughts and reasonings may be like the steel wedges which may open a way into truth; but prayer is the lever, the prise which forces open the iron chest of sacred mystery, that we may get the treasure that is hidden therein for those who can force their way to reach it. The kingdom of Heaven still suffereth violence, and the violent taketh it by force. Take care that ye work away with the mighty implement of prayer, and nothing can stand against you.

### Blessed Experience and Fellowship With God in Answer to Prayer

We must not, however, stop there. We have applied the text to only one case; it is applicable to a hundred. We single out another. *The saint may expect to discover deeper experience and to know more of the higher spiritual life, by being much in prayer.* There are different translations of my text. One version renders it, "I will shew thee great and fortified things which thou knowest not." Another reads it, "Great and reserved things which thou knowest not."

Now, all the developments of spiritual life are not alike easy

of attainment. There are the common frames and feelings of repentance, and faith, and joy, and hope, which are enjoyed by the entire family; but there is an upper realm of rapture, of communion, and conscious union with Christ, which is far from being the common dwelling-place of believers. All believers see Christ; but all believers do not put their fingers into the prints of the nails, nor thrust their hand into His side. We have not all the high privilege of John to lean upon Jesus' bosom, nor of Paul, to be caught up into the third heaven.

In the ark of salvation we find a lower, second, and third story; all are in the ark, but all are not in the same story. Most Christians, as to the river of experience, are only up to the ankles; some others have waded till the stream is up to the knees; a few find it breast-high; and but a few—oh! how few!—find it a river to swim in; the bottom of which they cannot touch.

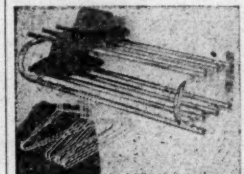
My brethren, there are heights in experimental knowledge of the things of God which the eagle's eye of acumen and philosophic thought have never seen; and there are secret paths which the lion's whelp of reason and judgment hath not as yet learned to travel. God alone can bear us there; but the chariot in which He takes us up, and the fiery steeds with which that chariot is dragged, are prevailing prayers. Prevailing prayer is victorious over the God of mercy. "By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us."

Prevailing prayer takes the Christian to Carmel, and enables him to cover Heaven with clouds of blessing, and earth with floods of mercy. Prevailing prayer bears the Christian aloft to Pisgah and shows him the inheritance reserved; ay, and it elevates him to Tabor and transfigures him, till in the likeness of his Lord, as He is, so are we also in this world. If you would reach to something higher than ordinary grovelling experience, look to the Rock that is higher than you, and look with the eye of faith through the windows of importunate prayer. To grow in experience then, there must be much prayer.

### Here Is Comfort for Those Who Are Tried Sorely

You must have patience with me while I apply this text to two or three more cases. It is certainly true of the sufferer under trial; if he waits upon God in prayer much he shall receive greater deliverances than he has ever dreamed of—"great and mighty" (Continued on page 12)

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## The Drunkard's Repentance

I once had a darling little wife. No better one you'd ever find. If you searched the wide world over. Though I loved her, I loved wine.

I'll ne'er forget the last night I kissed my dear good-bye. She tried so hard to smile. Though a tear was in her eye.

"John, be good," she whispered. Her voice was soft and low. How her little heart was aching. Now I only know.

I didn't want to drink that night. But the boys asked me to treat the class. "Come, let's all go down to Brown's." "Come, John, and get us each a glass."

I yielded to temptation. I drank and treated to wine. I staggered home. 'Twas morning. About the hour of nine.

But Grace didn't meet me With the smile she always wore. Her mother stood before me When I opened up the door.

Tears were streaming down her faded cheeks. A look of sorrow was on her face. She pointed to the bedroom. There cold in death was darling Grace.

Mother told me how by grief A fever had risen that night. Although a physician had been called. He could not save her life.

I knelt beside her dainty form And asked God that I might be forgiven. And always live as she asked me to. That I might meet her in Heaven.

—Emily L. Willman

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## The Golden Key of Prayer

(Continued from page 11)

things, which thou knowest not." Here is Jeremiah's testimony:—"Thou drewest near in the day that I called upon thee: thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life." And David's is the same:—"I called upon the Lord in distress: the Lord answered me, and set me in a large place. . . . I will praise thee: for thou hast heard me, and art become my salvation." And yet again:—"Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation."

"My husband is dead," said the poor woman, "and my creditor is come to take my two sons as bondsmen." She hoped that Elijah would possibly say, "What are your debts? I will pay them." Instead of that, he multiplies her oil till it is written, "Go thou and pay thy debts, and"—what was the "and"?—"live thou and thy children upon the rest." So often it will happen that God will not only help His people through the miry places of the way, so that they may just stand on the other side of the slough, but He will bring them safely far on the journey.

That was a remarkable miracle, when in the midst of the storm, Jesus Christ came walking upon the sea, the disciples received Him into the ship, and not only was the sea calm, but it is recorded, "Immediately the ship was at the land whither they went." That was a mercy over and above what they asked. I sometimes hear you pray and make use of a quotation which is not in the Bible:—"He is able to do exceeding abundantly above what we can ask or even think." It is not so written in the Bible. I do not know what we can ask or what we can think. But it is said, "He is able to do exceeding abundantly above what we ask or even think." Let us then, dear friends, when we are in great trial, only say, "Now I am in prison; like Jeremiah, I will pray as he did, for I have God's command to do it; and I will look out as he did, expecting that He will show me reserved mercies which I know nothing of at present."

He will not merely bring His people through the battle, covering their heads in it, but He will bring them forth with banners waving, to divide the spoil with the mighty, and to claim their portion with the strong. Expect great things of a God who gives such great promises as these.

### Encouragement for Christian Workers

Again, here is encouragement for the worker. My dear friends, wait upon God much in prayer, and you have the promise that He will do greater things for you than you know of. We know not how much capacity for usefulness there may be in us. That ass's jaw-bone lying there upon the earth, what can it do? Nobody knows what it can do. It gets into Samson's hands, what can it not do? No one knows what it cannot do how that a Samson wields it.

And you, friend, have often thought yourself to be as contemptible as that bone, and you have said, "What can I do?" Ay, but when Christ by His Spirit grips you, what can you not do? Truly you may adopt Paul's language and say, "I can do all things through Christ who strengtheneth me."

However, do not depend upon prayer without effort. In a certain school there was one girl who knew the Lord, a very gracious, simple-hearted, trustful child. As usual, grace developed itself in the child according to the child's position. Her lessons were always best said of any in the class. Another girl said to her, "How is it that, your lessons are always so well said?"

"I pray God to help me," she said, "to learn my lesson." "Well," thought the other, "Then I will do the same." The next morning when she stood up in the class she knew nothing; and when she was in disgrace she complained to the other, "Why

I prayed God to help me learn my lesson and I do not know anything of it. What is the use of prayer?"

"But did you sit down and try to learn it?"

"Oh, no," she said, "I never looked at the book."

"Ah," then said the other, "I asked God to help me to learn my lesson; but I then sat down to it studiously, and I kept at it till I knew it well, and I learned it easily, because my earnest desire, which I had expressed to God, was, help me to be diligent in endeavouring to do my duty."

So is it with some who come up to prayer meetings and pray, and then they fold their arms and go away hoping that God's work will go on. Like the Negro woman singing, "Fly abroad, thou mighty gospel," but not putting a penny in the plate; so that her friend touched her and said, "But how can it fly if you don't give it wings to fly with?" There be many who appear to be very mighty in prayer, wondrous in supplications; but then they require God to do what they can do themselves, and, therefore, God does nothing at all for them. "I shall leave my camel untied," said an Arab once to Mahomet, "and trust to providence." "Tie it up tight," said Mahomet, "and then trust to providence."

So you who say, "I shall pray and trust my church, or my class, or my work to God's goodness," may rather hear the voice of experience and wisdom which says, "Do thy best; work as if all rested upon thy toil; as if thy own arm

would bring thy salvation"; "and when thou hast done all, cast thyself on him without whom it is in vain to rise up early and to sit up late, and to eat the bread of carefulness; and if he speed thee give him the praise."

### Here Is Comfort for Intercessors

I shall not detain you many minutes longer, but I want to notice that this promise ought to prove useful for the comforting of those who are intercessors for others. You who are calling upon God to save your children, to bless your neighbours, to remember your husbands or your wives in mercy, may take comfort from this, "I will shew thee great and mighty things, which thou knowest not."

A celebrated minister in the last century, one Mr. Bailey, was the child of a godly mother. This mother had almost ceased to pray for her husband, who was a man of a most ungodly stamp and a bitter persecutor. The mother prayed for her boy, and while he was yet eleven or twelve years of age, eternal mercy met with him. So sweetly instructed was the child in the things of the kingdom of God, that the mother requested him—and for some time he always did so—to conduct family prayer in the house. Morning and evening this little one laid open the Bible; and though the father would not deign to stop for the family prayer, yet on one occasion he was rather curious to know "what sort of an out the boy would make of it," so he stopped on the other side of the door, and God blessed the prayer of his own child under thirteen years of age to his conversion. The mother might well have read

my text with streaming eyes, and said, "Yes, Lord, thou hast shewn me great and mighty things which I knew not: thou hast not only saved my boy, but through my boy thou hast brought my husband to the truth."

You cannot guess how greatly God will bless you. Only go and stand at His door, you cannot tell what is in reserve for you. If you do not beg at all, you will get nothing; but if you beg He may not only give you, as it were, the bones and broken meat, but He may say to the servant at His table, "Take thou that dainty meat, and set that before the poor man."

Ruth went to glean; she expected to get a few good ears: but Boaz said, "Let her glean even among the sheaves, and rebuke her not"; he said moreover to her, "At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar." Nay, she found a husband where she only expected to find a handful of barley.

So in prayer for others, God may give us such mercies that we shall be astounded at them, since we expected but little. Hear what is said of Job, and learn its lesson, "And the Lord said, My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. . . . And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before."

Now, this word to close with. Some of you are seekers for your own conversion. God has quickened you to solemn prayer about

your own souls. You are not content to go to Hell, you want Heaven; you want washing in the precious blood; you want eternal life. Dear friends, I pray take you this text—God Himself speaks it to you—"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." At once take God at His word. Get home, go into your chamber and shut the door, and try Him.

Young man, I say, try the Lord. Young woman, prove Him. See whether He be true or not. If God be true, you cannot seek mercy at His hands through Jesus Christ and get a negative reply. He must, for His own promise and character bind Him to it, open mercy's gate to you who knock with all your heart. God help you, believing in Christ Jesus, to cry aloud unto God, and His answer of peace is already on the way to meet you. You shall hear Him say, "Your sins which are many are all forgiven."

The Lord bless you for His love's sake. Amen.

—The End—

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## "GARY" - A CHRISTIAN AT COLLEGE YOU CAN COUNT ME OUT!

by Phil Saint

**ye Crow's Nest**

YOU SAY THIS GARY EVANS FELLOW IS A SUPER-RELIGIONIST, ...PRAYS, READS THE BIBLE AND ALL THAT ROT??

YOU SAID IT, ROD, HE'S GOT IT BAD!

BRETHREN, WE MUST EXHORT OUR STRAYING LAMB TO RETURN TO THE FOLD

ROD, YOU DON'T KNOW THIS BIRD; YOU'LL HAVE A TOUGH JOB CHANGING HIM!

SALT HIM DOWN WITH A LITTLE RIDICULE, BILL, AND HE'LL FOLD UP LIKE A TENT

**A COUPLE OF CAMPUS RADICALS**

GENTLEMEN, WHY ALL THE HEAVY CONVERSATION?

WHAT'S UP, BILL?

WE'RE GOING TO HAVE SOME FUN WITH YOUR LITTLE PLAY-MATE

WHO... EVANS?

THAT'S TH' TICKET, SORT OF SNAP HIM OUT OF THE DAZE

BEING HIS ROOMMATE, JACKSON, YOU'LL BE A BIG HELP... HERE'S TH' DOPE...

NOT SO FAST, NOT SO FAST; YOU CAN COUNT ME OUT—EVANS IS OKEY!

SAY, JACKSON, ARE YOU GETTING THE RELIGION BUG, TOO?

NO, BUT I COULD BELIEVE IN THE BRAND OF RELIGION EVANS HAS!

GOODNIGHT! BILL, DON'T TALK ABOUT THE INTOLERANCE OF CHRISTIANS!

I GUESS EVANS IS TRYING TO "SAVE" HIM!

SAY, HERE'S EVAN'S "SEWING MACHINE," ROD, I'VE GOT AN IDEA!

WELL! I SEE THE ANTI-RELIGION CAMPAIGN IS GATHERING MOMENTUM!

**THE PARSONAGE**  
REV. SCAREY EVANS  
ESTIMATES ON WEDDINGS AND FUNERALS  
SERMONS CHEERFULLY FURNISHED  
WHILE-U-WAIT

I GETCHA! WHERE'S SOME CHALK?

LATER

At 11 And they deplored from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.